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HISTORICAL RECORDS AND STUDIES

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CATHOLIC HISTORICAL RECORDS AND STUDIES

AMERICAN CATHOLIC HISTORY AND RELIGION

BY THE REV. RICHARD H. TIERNEY, S.J.

An Address Delivered at a Meeting of the United States Catholic Historical Society, March 7, 1917.

I have a thesis to evolve this evening more or less after the fashion of a teacher. My purpose is to argue that in American Catholic history we have an apt, if unused, means for the exaltation and preservation of the Faith and for the spread of it among those over whose souls lies the pall of prejudice or infidelity.

My contention about the exaltation of Catholicism through history needs no labor: heroes inevitably exalt the doctrines by whose power they were made strong and in whose interest they died. And our history is a record of heroes whose blood lies on our highways and byways, whose voices resound in our forests and on our plains. Preservation and spread of the Faith follow on after its glorification: but this is too facile a truism to be impressive. The point at issue needs argument.

History of itself is a most important instrument of education; education in turn is the first step towards the conservation and propagation of any doctrine or spirit, Catholic or otherwise. Indeed there is more disciplinary power in history than in very many of the topics that are so painfully stressed in the modern classroom. The value of a study is measured by the strength of the appeal which it makes to the faculties under training. Its worth is commensurate with its inherent power of developing the soul. Thus, mathematics is good, because it trains the intellect to caution, clearness of vision, accuracy of thought. The physical sciences are valuable because, besides partaking of the advantages of mathematics, they arouse curiosity, foster and strengthen desire for knowledge, stimulate initiative. Literature justifies itself by its humanistic element, which appeals directly to the

imagination and intellect, and through them, in a less degree, to the will. No one denies the educational value of these subjects. To do so, were to confess ignorance of their nature and of man's faculties. But there is one point to be noted in their regard. Valuable as they are, there is not one of them which appeals as directly and forcefully to all the faculties as history. Mathematics touches the will only remotely and accidentally, in that now and then it calls for persistent effort, the father of patience. Literature does not of necessity exert notable power beyond the imagination and intellect. A description of a sunset may be an exquisite piece of literature: its imagery may be sublime, its language choice, its periods may roll and swing with incomparable vigor and grace, but there its worth may end. It may not, and does not, arouse passions of any ethical value. It generates admiration, not heroism or high resolve of any kind.

It is not so with history. By its very nature this plays directly and forcefully on all the faculties. It combines the advantages of mathematics, science and letters. It constrains the memory by dates and names of men and places and other such items. It vitalizes the imagination with pictures that glow with color and fairly dance with a life all their own. Battle-lines sway, charges are made, cannons roar, swords and bayonets flash in the sunlight, repulses are effected, men are bleeding, men are dying, the martial notes of battle give way to the plaintive dirge of death, the imagination revels in sublime and tragic pictures done in the blood of men, instinct with the surging life and the heroic passions of men. The phantasy cannot remain inactive, untouched. A mute canvas, the shadow of history causes it to leap with a new life. History itself electrifies it into new and better vitality. Nor is this science slack in its play upon the intellect. Do not mistake the nature of history. It does not consist in pages of facts put together in orderly fashion. It is a record of life, and each life is a philosophy, good or bad. Beneath the facts runs a current flowing from heart to heart, shaping the destinies of men and nations. God's Providence, man's passions—in these lie the pith and kernel of history.

Hence, history is a philosophy. And philosophy pertains primarily to the intellect. Cause must be distinguished from occasion and effect. Effect must be traced to cause. Evidence

must be discussed and weighed. Certitude must be distinguished from mere opinion. The intellect must be ever active. History is prodding it, exercising it, training it. And so, too, the will. For history is the record of God's relation with men, men's relations to God and to one another. It shows forth an interaction between heaven and earth, and between man and man. Therefore it is essentially religious and ethical. Virtue and vice appear on its pages, one to be rewarded, the other to be punished. Heroism is frequent, so, too, is cowardice—each with its moral lesson. Passion plunges individuals and nations into misery. A Helen is stolen, and war decimates nations. A king lusts for a new wife, and his kingdom is convulsed for generations. The sword replaces the olive-branch. The gibbet looms hideous in the marketplace. Fires are lit in the public squares. The country runs red with the blood of saints, and the wine of debauchees. Demons revel in silk and broadcloth. Saints pine away in rags and tatters. Lust is enthroned, sanctity is its footstool. Sword and scepter are in adulterous hands. Manacles bind the wrists of saints. The crown is the portion of ungodly brows, the axe the portion of holy heads. Vice is holding revel. But God is over all, biding His own good time. This is history; a record not of isolated instances of good and evil, but a philosophy of life working itself out logically.

Hence, by its very nature, this science appeals also to the will, directly and forcefully. And its lessons lie so close to the surface, that they produce effects by their very presence, without the necessity of preachment. Judged, therefore, from a psychological and pedagogical standpoint, history of itself is a most powerful educator. If this be true of history in general, it is preeminently true of American Catholic history. God's finger has written our glorious records: and spelled thereon are names and deeds to engage, each in its own way, all the faculties. No soul so dead as not to be enlightened and inspired by such names and such deeds, the Catholic soul to glow with pride over its precious heritage, the other soul to be haunted by new thoughts and new aspirations, a double earnest for the conservation and propagation of the Faith.

Apt to our purpose is an eloquent passage from Quintilian's "*Institutio Oratorica*." He asserts that a boy's thoughts and

ambitions will be stimulated by the thrilling narrative of stirring scenes in which ambition urges noble men to more than heroic deeds. He feels that such a story is in itself enthralling, full of interest that never lags. And he is confident that many of the finer lines which urge to manly virtue and endeavor will cling to the pupil's mind, and though dimly apprehended at first, will flash with their inner meaning on his intelligence as that intelligence ripens, and may kindle and foster in the mind a love of glory and of virtue as a path to glory. And the child is father to the man. The inference is clear.

But bear with me while I elaborate one phase of this problem. I am about to make a double statement that at first sight will appear ridiculous, but I shall leave it to your further and unbiased thought for justification. Religion is protected and nourished by emotions: and the Catholic history of the United States is a fountain of emotions. All history is filled with pictorial and dramatic elements that appeal to the imagination, the faculty which stirs emotion the most readily. This may be scoffed at, not because it is absurd, but because history has fallen on hard times. It has been well-nigh ruined in the name of science. Our scholars have come under an alien influence which has engendered the idea that history must be dry, unliterary, uninteresting, if you wish, in order to be scientific. Laboratory methods, pot and cauldron methods, have been applied to it. Everything of life has been killed, boiled away, and instead of live men living a real life of peace and war, of sin and virtue, a set of bones rattling ominously is presented for inspection and study. And this for the queerest of all reasons. History is fact, and facts are bare, and should be represented as such. History is science, and science is dry, devoid of any imaginative element, and should be written so. Nothing is further from the truth. Granted that history deals with facts. Facts are not necessarily devoid of elements which appeal to the imagination. A sunset is a fact; a storm at sea is a fact; a fire on the horizon is a fact; a shipwreck is a fact; yet by their very nature they appeal in all their reality to the imagination; and any description of them which would not take this into account would be false, unhistorical.

On the other hand, a description which would cause us to see

leaping flames licking the face of heaven, or foaming waves capped by thousands of white tongues would be scientific, historical. Abbé Fouard's description of the burning of Jerusalem, Drane's description of the siege of Malta, Kinglake's sketch of the charge of the Light Brigade, Headley's destruction of Moscow, Thucydides' plague of Athens, and a thousand other such, are neither unhistorical nor unscientific, and yet they appeal to the phantasy in a most remarkable way. Scientific historians might learn a lesson from Ranke and Mommsen. They wrote history, and yet they did not feel obliged to reject all the graces of style and everything that appeals to the imagination. And why should they feel under such an obligation? Why should a description of a battle consist of the names of opposing generals, a statement of the length of time of the fight and the number of killed and wounded? Did not men bleed as well as die? Is not the trumpet-call as historical as the name of the victorious general? Is it not a fact that cannons roared and belched fire, that horses rushed in mad charges, that battle-lines swayed and broke? These are the elements that convert the dead page into life, cause the heroes to leap forth from the dust and relive their noble lives and die their sublime deaths before our very eyes.

In very deed history is not a series of mute inexpressive photographs of dead men: it is an arena pulsing, throbbing with hearts in battle; and these hearts cause the hearts of spectators to beat sympathetically. I can now score my point more clearly by citing the old saw: "Show me a man's company and I'll tell you what he is." In other words a man's character is shaped to a large extent by his environment. His manners and morals are affected by the atmosphere which he breathes. If the atmosphere be secularist, the man will be cold to God, if the atmosphere be religious, the spirit will be warm to God. But Catholic history, Catholic heroes, diffuse a Catholic atmosphere in which Catholics may live, safe from the corroding influence of materialism, while others may catch therefrom a breath of a new life. Catholic heroes do more than that, by touching the imagination into life they make the soul active in the generation of its own atmosphere, the atmosphere of a sanctuary in which faith lives, from which the light of faith radiates.

In the life of that queer, weird woman, Maria Monk's daughter,

there is a passage which bears eloquent testimony in favor of this contention. The woman was a wild, untamed creature, an infidel who reveled in intellectual anarchy. Chance threw her in with a Sister who fascinated her by the manner in which she taught her history. A wild imagination, which was the source of most of the woman's difficulties, became interested in something healthful and directive. A new atmosphere was created for her. Results at once humanistic and religious followed. The novelists have been quick to turn this elementary fact to profit, Benson, for instance, to recreate a Catholic atmosphere in Protestant England, Harriet Beecher Stowe, to fire the enthusiasm of the North for the liberation of the slaves, Page, to enkindle a new patriotism in the gentle Southland, and so on through a hundred and one others of whom the exigency of time forbids mention.

What, I ask, is one of the chief psychological reasons for the flag and tablets and statues? They are more than mere commemoration of men and events. They embody and illustrate a spirit, diffuse an atmosphere, excite an emotion. A glance at the flag recalls a great event and a great spirit and fires the soul with patriotism. And may I not draw your attention to this same phenomenon in connection with the crucifix, the Stations of the Cross, holy pictures and statues? On the west coast of Ireland, grandmothers and grandfathers hold their tiny kin aloft before each Station of the Cross, whispering the while the story of the Passion, thus drawing little souls to Christ, through history, and casting about those souls a religious atmosphere, through history. Thereby is my contention illustrated. There has been many a way of the cross in America, but few commemorative tablets and few folk to whisper the sacred story to attentive ears. Now you have my point of view, to wit: that American Catholic history is a noble record, apt to fill the memory of our people with heroic names and deeds, to exercise their intellects in high thoughts, to fire their imaginations with sublime pictures, to spur their will to lofty aspirations, to make them love the Faith and hence to live it. In other words American Catholic history because of its educative and emotional value will conserve and spread the Faith. He, therefore, who promotes the study of this subject is more than a scholar, he is an apostle.

I have naught but words of praise for this association: it has

done noble work. But despite its labors the average American Catholic is indifferent to history and ignorant of it. Make a test if you will. Go to the colleges and schools of this city and ask the pupils to refute the ridiculous calumny against Archbishop Hughes, uttered by a minister last Sunday and printed next day in the *Brooklyn Eagle*. The story was a crude distortion of a great historical fact, yet I ventured to say that not a half dozen pupils could refute that calumny intelligently. Yet Archbishop Hughes made history. More serious still is the neglect of documents. Why was Washington's letter to Archbishop Carroll lost? Why were so many documents bearing on the Church in the Mississippi valley allowed to disappear? Where are our very old baptismal and marriage records? All gone, never to be replaced.

Contrast this spirit with that of others. Go to Boston, to Lexington, to Concord, and note the tablets, the pictures, the manuscripts. Stay here at home. The house in which Morse worked bears a tablet, so, too, does the house in which William Lloyd Garrison died, and so on. Go down to Maryland. Blackstone Island, the place where Maryland's first Mass was celebrated is barren of mark and tradition. The site of the first chapel at St. Mary's City is in Protestant keeping: the city itself is Protestant in tone. A few years hence a great celebration will take place there which bids fair to be entirely in the hands of Protestants. Surely our spirit needs quickening. You can do it. Lead, others will follow. There is one tablet in New York City marking the site of Father Harvey's first Mass. Set up others and advertise them, one, for instance, in this city commemorative of the Jesuit martyr, Father Jogues, another in memory of Mother Seton, whose daughters—about to celebrate their centenary—have done so much for this great diocese, a third at Middletown, commemorative of the great Father Farmer, trustee of the University of Philadelphia, who traveled from Philadelphia to Middletown on horseback, saving the Faith of thousands. And do not rest content with this. For I am sure you can reach the presidents of colleges and principals of high schools with a view to arousing their interest. Can you not gather together the teachers of history once or twice a year for the formulation and discussion of plans? Perhaps you can urge a half-course in local Catholic

history. Maybe there are some here who are willing to give occasional talks to pupils. Is there no chance for the foundation of prizes for historical essays? For this, gentlemen, is not a study, it is an apostolate. And may I not hope for the day, when this society, like that of Philadelphia, will have its own building, with relics and books and manuscripts to instruct and delight those who love our heroes for what they were, men of God who gave their lives that we might live in God, the way, the truth, the life?

THE BEGINNING OF NOTRE DAME.

BY THE REV. MATTHEW J. WALSH, C.S.C.

The days from June 9 to June 11, 1917, were gala days at Notre Dame. The occasion was the celebration of the Diamond Jubilee of the University. Never before in the history of the school had there been such a gathering of celebrities, clerical and lay. The venerable Cardinal of Baltimore was present throughout the exercises. In addition to Cardinal Gibbons, there were present His Excellency, the Papal Delegate, Archbishop Bonzano, three other archbishops, thirty bishops and over four hundred priests and prelates. The latter included in their number practically every well known leader in the Church, religious and secular. From all parts of the country flocked the students of former times. There were still many others, not alumni, leaders in letters and science, who were drawn into the vortex of gladness during these days. It was truly a historical event for the Church in America.

The Jubilee program opened with the conferring of the Laetare Medal on Admiral William Benson, the ranking officer of the United States Navy. The principal orator on this occasion was Mr. Justice Victor J. Dowling of the Supreme Court of the State of New York. On the following morning, Pontifical High Mass was celebrated by His Eminence, Cardinal Gibbons. The sermon was preached by Archbishop Mundelein of Chicago. The afternoon of Sunday witnessed the dedication of the new Library, a magnificent structure that houses so many treasures dear to the American Catholic. The officiating prelate was the Right Reverend Bishop Thomas Shahan, rector of the Catholic University. The oration was given by the Honorable Wm. Bourke Cockran, of New York. During the evening services, the pulpit was occupied by the Very Rev. Walter Elliott, C.S.P., one of the best beloved of Notre Dame's sons.

Monday was given over to the laying of the corner-stone of the new Chemistry Hall by Bishop Edward Kelly, Auxiliary

Bishop of Detroit, and to stirring addresses by Governor Goodrich, of Indiana, and Edward J. McDermott, former Lieutenant-Governor of Kentucky. In the afternoon Joseph Scott, of Los Angeles, was the orator. The exercises came to a close Monday evening with the usual commencement numbers, and an address by the Right Reverend Bishop Chartrand, Coadjutor Bishop, of Indianapolis. A few words of congratulation by the president of the University, Rev. John Cavanaugh, C.S.C., the parting blessings of Cardinal Gibbons and Bishop Alderding, of Fort Wayne, and the Diamond Jubilee of Notre Dame was at an end.

With the passing of each succeeding mile-stone, we are more inclined to think of the days that have fled. So it was that during the days of Notre Dame's Jubilee. The mind longed to go back to the beginning, for, in truth, the celebration had not only to do with seventy-five years of educational activity, but was the prayer of a grateful community, the resanctifying of a spot that had been dedicated to God nearly two hundred and fifty years before.

Situated on one of the principal portages that led from the waters of the Great Lakes basin to the Mississippi Valley, the spot of the present Notre Dame was early known to the missionaries and their Indian followers. There are still traces of these early foot-prints. Two hundred years ago, the beautiful river that flows west of the college grounds was named in honor of St. Joseph. In the days of Allouez, the present site of the University was known as Ste. Marie des Lacs. It seems that the blessings brought by the great Jesuit missionaries, Father Marquette and Allouez, have never left the place. The latter was especially active in these posts. In 1680 he built three chapels in this neighborhood; one at Pokagon, another near Fort St. Joseph, and the third on the banks of St. Mary's lake, in the heart of Notre Dame. Here he labored till his death in 1689. He was buried by his beloved Indians, and to the present day, even non-Catholics treat with reverence the little cross-topped mound on the banks of the St. Joseph River that tradition speaks of as the "priest's burial place."

The light of faith planted in this center of a Christian wilderness was not allowed to die out. There was, of course, no other

quite like Father Claude Allouez, but the days to follow were heroic enough, and great deeds were done among the Pottawatomies by Fathers Claude Aveneau, James Gravier, and John Chardon, all of the Society of Jesus. These men continued the apostolic work till 1759. It was in the latter year that old Fort St. Joseph was taken by the English. The garrison and their priest were sent as prisoners to Quebec. Then there was a long stretch of spiritual waste, and not till the coming of Father Stephen Badin, in 1830, did the Indians and settlers again know the care of a resident priest.

Well indeed must Allouez and his companions have planted the seed of faith in the heart of the Red Skins. For seventy years a priest was wanting. Then, in 1830, the Indians heard of Father Gabriel Richard, the wonder-worker of Michigan. A deputation of Pottawatomies, under their chief Pokagon, waited on him, asking for a priest, as only Indians of faith could plead. As a proof that the Faith was not dead among his people, the old chief went on his knees before Father Richard, and in broken English recited, the Our Father, the Hail Mary, the Apostles Creed and the Commandments. Through Father Richard the mission was re-organized. Three priests in succession were sent to care for the Indians at Notre Dame; Fathers Stephen Badin, Louis DeSeille and Benjamin Petit. These, the immediate predecessors of Father Sorin, were men of sweetness and holiness of life, types of the olden time.

The tract now known as Notre Dame was purchased from the Government by Father Badin, in 1830. Shortly after the land was placed in the hands of the Bishop of Vincennes, with the expressed hope that at some future day it might become the site of a university. When Father Badin thus identified himself with the early history of Notre Dame, the proto-priest was seventy-six years of age. Yet his activity was remarkable. For years he had been spending himself as a missionary. His field of labor embraced practically the whole of the North-western territory. His work had often brought him among the Pottawatomies, and he knew the locality well. He knew it as a place of beauty, with its two pretty lakes; a spot that was rich in Indian tradition and tales of wondrous enchantment. Even before his coming it was known as St. Mary's of the Lake.

In a short while, the Indians, under Father Badin's direction, had built a log chapel on the site, where years before Marquette and Allouez, had offered sacrifice to God. This little structure, twenty-four by forty feet, likewise served as a residence for the priest. This venerable worker retired from his new field in 1832, but for many years after his name had magic power throughout the Central West. In May, 1906, his remains were brought to Notre Dame from their resting place in the Cathedral at Cincinnati, and entombed beneath the little log chapel, a replica of the earlier one, and still holding many of the furnishings made sacred by former associations.

When Father Badin left the mission, the work was continued by a young Belgian priest, Father Louis DeSeille. For six years he maintained the saintly traditions of his predecessors. He was a man of grave countenance and silent manner. He seemed to take on the characteristics of his Indian children. They, in fact, looked to him as a real man of God and firmly believed that he possessed the gift of prophecy. In the Fall of 1838, he visited some of his flock at the Indian town of Pokagon, about twenty-five miles from Notre Dame. As he was leaving them he asked their prayers, and told them that they would see him no more. On his arrival at Notre Dame, he was taken ill and was placed in the little room adjoining the chapel. He asked for a priest, and after waiting three days for the return of the messengers from the nearest parishes, Logansport and Chicago, sixty-six and eighty-six miles distance, respectively, he had himself brought before the altar by his faithful French attendants, Messrs. Coquillard and Bertrand. There they vested him in surplice and stole, and with trembling hand the dying priest drew forth the Sacred Host and administered to himself the Viaticum. In half an hour his soul had passed to Heaven.

After the death of the saintly Father DeSeille, there came a new missionary to the region of the lakes, the Rev. Benjamin Mary Petit. He was sent to the mission of the Pottawattomies immediately after his ordination. At that time he was twenty-four years of age. When leaving for his mission, Bishop Bruté told him that he was going to take the place of a saint, and so, indeed, we may suppose he was. Before many weeks had passed the pious Indians came to look upon their young pastor as

another saint sent to them by God. There were no bounds to the confidence and love that they manifested towards their new shepherd; and on the part of Father Petit, Poor Benjamin, he called himself, his devotion was truly apostolic. His letters to his mother, and to his bishop, reveal his intense concern for his flock, and the joy that was his at the thought of saving souls. On the day of his ordination he wrote to his mother:

"I am now a priest. My hand is now consecrated to God . . . How my lips trembled this morning at my first Mass . . . Within two days I start hence all alone on a journey of three hundred miles—and yet not alone, for I shall journey in company with my God, whom I shall carry on my bosom day and night, and shall convey with me the instruments of the great sacrifice, halting from time to time in the depths of the forest and converting the hut of some poor Catholic into the palace of the King of Glory. My heart is so light, so happy, so contented, that I am a wonder to myself. From Mass to Mass, to go forward even to heaven! You recollect that I often said that I was born happy. I can say the same still. I had always desired a mission among the savages: there is but one such in Indiana, and it is I whom the Pottawattomies will call their 'Father Black Robe.'"

For two years it was given Father Petit to labor among his dear Pottawattomies. He tells us that he had about twelve hundred under his charge, all thorough-going Catholics. He speaks of having baptized three hundred Indians, and proudly relates how two hundred were confirmed at one time.

It would be hard to imagine a more contented community than these hundreds of Indians dwelling in peace with their buoyant young pastor. Their home was the beauty spot of the Central West; all their surroundings, measured by the standards of a good Indian, were ideal. Then came the news that wrenched their hearts. It was the order of the Government that the Pottawattomies should leave the hunting grounds of their fathers, and move westward—to the West, where so many Indians had gone before them, and from whom they had no word. The order was final and after some murmurings, the Chief and his followers were gathered on the banks of St. Mary's lake. Mass was said for the last time; the little chapel

was stripped of its humble trimmings, and then all joined in one last hymn to the Blessed Virgin. It was the hymn they had been taught to sing in days of trial. What a pity that Father Petit has not left us the name of that hymn! It would be prized along with the other heritages of old; and then, too, there were days of trial in store.

When all was ready for the departure, the Indians refused to leave unless accompanied by their Black Robe. He promised to rejoin them, and after some days secured the bishop's consent. He accompanied the Indians on their sad pilgrimage till within a day's journey of the Osages river. Here, he surrendered his charge to Father Hoëken, S.J., appointed to care for the new arrivals. On his return trip, Father Pettit was stricken with fever and died at St. Louis, February 10, 1839. His remains were brought to Notre Dame by Father Sorin in 1856. He was laid to rest beside Father De Seille, beneath the altar of the University Church.

We may now turn to matters that had directly to do with the bringing of the Congregation of Holy Cross to America, and the establishment of the University of Notre Dame. The terrible social and religious upheaval in the latter part of the eighteenth century had left France deeply scarred. A few years were sufficient to make the people forget the ferocity of a Robespierre and the deadly work of the guillotine, but the harm done to the moral and religious life of the people was not so easily eradicated. The sneering philosophy of Voltaire had taken deep root in many of the country's leaders, and as a result the way of the Church was very difficult. The religious life of a people depends largely on the number and character of its priests, and it was the priesthood of France that had suffered most. Towards the close of the first quarter of the nineteenth century, the social and political elements in France were well on their way to recovery; the Church and her priesthood, however, were just coming into their own. The greatest obstacle to the religious awakening of the people seemed to be the absence of efficient teachers for the children, and the need of priests who could move about as missionaries, giving retreats to the people.

With this idea in mind the Abbe Moreau, professor of

divinity in the seminary at Mans, began the preaching of retreats throughout his part of the country. Soon he drew to himself four other clergymen, and, when not engaged in the work of preaching, they lived a regular community life in the seminary. This was in the year 1834. A few years earlier, 1820, the Rev. Father Dujarié, a survivor of the Revolution, having in mind the need of teachers for the schools, had organized a band of devoted young men, who without aspiring to the priesthood, had taken up the work of spreading Christ's teachings, largely through the catechetical instruction of the young. They were called the Brothers of St. Joseph. On August 31, 1835, Father Dujarié was forced by age to resign from the direction of the Brothers, and on the same day, the two organizations came under the control of the Abbé Moreau, and were henceforth known as "The Association of the Holy Cross." Both priests and Brothers had great success in their respective fields, and Abbé Moreau decided to found a school in which the higher classes would be taught. The result was the College of the Holy Cross, established in the city of Mans, in 1836, the first school immediately under the control of the Congregation. On the opening of this school a number of pious women offered themselves to the venerable founder as helpers to the Brothers and priests. These women were soon engaged in giving religious instruction to the young girls of the city, in addition to their work at the college. Their training was cared for by a saintly superior, Mother Mary of Dorithei, Juet. After their religious profession they came to be known as the "Sisters of the Holy Cross."

The Abbé Moreau in writing to the three branches of the community at this time says, "In order to cement this union, and this imitation of the Holy Family, I have consecrated, and consecrate again, the Priests to the Sacred Heart of Jesus, Pastor of Souls; the Brothers to the heart of St. Joseph, their Patron; and the Sisters to the Heart of Mary, pierced with the sword of grief."

Shortly after these happenings, the Right Reverend Simon Bruté, the first Bishop of Vincennes, visited the little community. He spoke of the needs of his diocese, particularly the need of schools, and someone to care for the stragglers Indians.

Father Edward Sorin, one of the younger priests, was greatly impressed with the plea of Bishop Bruté, and from that instant dreamed of America. Bishop Celestine De La Hailandière, the successor of Bishop Bruté, several times renewed the appeal for help, with the result that Father Sorin and six Brothers were named to take up the work in what was called the missions of Indiana. This was indeed joyous news to Father Sorin. He at once wrote to Bishop De La Hailandière; "Never has Divine Providence appeared to me so kind, so merciful, so lovely; never has my heart been so touched with His goodness and so happy, as since I have learned that it is I whom He has deigned to select in order to give your Lordship one more priest to labor in your immense diocese. We had perforce to await the manifestation of Heaven's will. Personally, I have not the slightest doubt of that will. It seems to me that our good Master is leading me towards you by the hand, as it were, and it is this that fills me with ineffable joy."

Father Sorin and his six companions, the co-founders of Notre Dame, sailed from France as steerage passengers, on August 5, 1841. They landed in America on September 13, the eve of the Feast of the Exaltation of the Holy Cross. The leader of this band always considered it a sign of Heaven's blessings on the undertaking that he was privileged to say his first Mass in America on the day that meant so much for him and his little community.

Like a dutiful son, Father Sorin sought at once to communicate the news of his arrival to Father Moreau, and on September 14, 1841, he writes:

"Beloved Father: Let us bless God; let us bless His holy Mother; we have arrived in New York full of life, health and joy. Our good Brothers have not yet entered the city, they were obliged to pass last night in quarantine. But our good God permitted me to land yesterday evening, 13th of September, the eve of the Exaltation of the Holy Cross. With what happiness, my Father, did I salute and embrace this dear land of America, after which we have so ardently sighed, and what an increase of consolation to land on the eve of so beautiful a day! It is, then, in the name of the Holy Cross, of the Blessed Virgin, and St. Joseph, that we have taken possession

of it. My God, what a happy coincidence! What joy for a poor priest of the Holy Cross, who must love nothing more in the world than the Cross, to be able to say his first Mass in America on the feast of the Exaltation of that sacred symbol! What a delicious day it is here; how beautiful is the American sky! Oh, yes, my Father, here is the portion of my inheritance; here will I dwell all the days of my life."

They rested a few days in New York, then set out for Vincennes, travelling the distance in canal boat and stage-coach. Vincennes was reached on the second Sunday of October, 1841. Their principal mission was a little establishment at St. Peter's, about twenty-seven miles east of Vincennes. If we may judge from the letters sent to France during these days, the small community did not seem to have all its ambitions satisfied in the mission and farm at St. Peter's, the little school in Vincennes, and the ordinary work of preaching and catechizing among the scattered Catholics in the neighborhood. A letter to France, written in December of this first year at St. Peter's, reads:

"Oh, if you knew how sweet it is, in the bosom of these vast forests, to meditate on the memory of friends in France! Charged with the three congregations, of which the families are so dispersed that one alone would be sufficient to occupy a missionary. At the same time I must form a regular novitiate, with elements that do not understand each other and frequently I do not understand them myself, for we have now three German postulants, two of whom do not speak a word of English. We have the most sanguine hopes for our establishment, but we have not as yet a dollar; it is impossible for us to remain much longer in our present situation."

The material surroundings at St. Peter's did not improve much during the first few months of the establishment. A letter written in the early part of 1842 says:

"We reached the 12th of February without experiencing a severe American winter; for which we have to thank God. Had the season been rigorous I do not know how we would have passed it; our houses are far from being comfortable; for my part I have a little room with three doors and two windows without counting the other openings. But for ten days past

we have felt that it is indeed winter, even when we huddle up near the fire.

"Sometimes we have scarcely been able to remain at table, and at noon the water has been frozen in our glasses, but this is nothing, next year, perhaps, we shall be better lodged. If Providence sends a resource of some sort or other, we hope to build ourselves a brick house. We love to confide to God the care of all that is necessary for us."

It was at this time, when the outlook was none too cheery, that the Bishop of Vincennes offered to Father Sorin the location that had been earlier deeded to the diocese by Father Badin. It was the land, as we have seen, that had been sanctified by Allouez and DeSeille. The grant was accepted by Father Sorin. It was a condition of the contract that he should build, within two years a college and novitiate, no trifling undertaking for a little community whose entire capital totalled only four hundred dollars. Brothers and all were enthusiastic over the proposed charge. An account of the trip by ox-cart from St. Peter's to Notre Dame, as well as the incidents associated with the arrival at the new mission, November 26, 1842, is given by Father Sorin.

"We started from St. Peter's," he says, "on the 16th day of November, and indeed it required no little courage to undertake the journey at such a season. I cannot but admire the sentiments with which it pleased God to animate our little band, who had more than one hundred miles to travel through the snow. The first day the cold was so intense that we could advance only about five miles. The weather did not moderate for a moment; each morning the wind seemed more piercing as we pushed forward on our journey due north. But God was with us. None of us suffered severely, and at length, on the eleventh day after our departure, five of us arrived at South Bend, the three others being obliged to travel more slowly with the ox-team transporting our effects.

"A few hours afterwards we came to Notre Dame du Lac. Everything was frozen and yet it all appeared so beautiful. The lake, particularly, with its mantel of snow resplendent in its whiteness, was to us a symbol of the stainless purity of soul which should characterize the new dwellers on these beautiful

shores. Our lodgings appeared to us, as indeed they are, but little different from those at St. Peter's. We made haste to inspect on the banks of the lakes the various sites which had been so highly praised. Yes, like little children, we went from one extremity to the other, in spite of the cold, perfectly enchanted with the marvelous beauties of our new abode. Oh, may this Eden ever be the home of innocence and virtue! Once again in our life we felt that Providence had been good to us, and we blessed God with all our hearts."

And so Father Sorin came to the beautiful spot that had been marked for God since 1680. Closely associated with Father Sorin were the seven Brothers, Francis Xavier, Gatien, Patrick, William, Basil, Pierre and Francis, who assisted in the founding, and had no small part in the trials that attended the opening years of the University's development. Brother Vincent, who had been left in charge at St. Peter's, joined the community a few months later. One by one these good Brothers passed away, yet not before they had seen, in what was already accomplished, that God's blessing was on their work. Father Sorin was the last survivor of these first arrivals. He was spared for the Golden Jubilee of his priesthood, and lived to see the foundation become the realization of his dreams. He died October 31, 1893.

When Father Sorin had formally taken possession of his new home, he changed the name of the place from St. Marie des Lacs to Notre Dame du Lac. Later, the abbreviated form, Notre Dame, came into use. About six hundred acres had been deeded to the Congregation by the terms arranged with the Bishop of Vincennes. Only ten acres had been cleared, and one hundred acres were under water. On the southern bank of St. Mary's lake stood the log chapel, twenty by forty feet in size, erected by Father Badin, but now devoid of all equipment. Adjoining the chapel was another little log dwelling occupied by a Frenchman and his wife, who, on the occasional visits of a priest, had acted as interpreters for the Indians. This, with Father Sorin's four hundred dollars, and a prospective gift of a thousand dollars from the bishop, was the sum total of the resources on hand for the community to fulfill its promise of having a college and novitiate completed within two years.

All activities, of course, centered round the little log house. The ground floor served as living quarters for the community, and the upper story was used as a church for the Catholics of South Bend and the neighborhood. The crowded condition of things, apart from the requirements of the contract, made a new building imperative. There was great need of another priest and of the help of Sisters. This long-sought aid came in the Summer of 1843. The second colony arrived from France in July. It included three priests, Fathers Cointet, Marivault and Gouesse, Brother Eloi, and three Sisters, Mary of Bethlehem, Mary of Calvary, and Mary of Nazareth.

The country was rife with bigotry during the days of Notre Dame's settlement. People still had vivid recollections of the destruction of the convent at Charlestown, and of the churches that had been attacked in Philadelphia. Nor did the pioneers of Notre Dame establish themselves, unnoticed by the newly-discovered friends of liberty. One of the most notable features in Father Sorin's career was the tact and gentleness with which he met the assault of his unreasoning antagonists. The establishment of the community at Notre Dame, with the prospect of a Catholic school at their door, aroused no end of opposition from the anti-Catholic element in South Bend. The rumor was sent abroad that the Pope was personally financing the enterprise and that in a short time the locality would be overrun with monks. South Bend's first greeting to Notre Dame was, that if a college was erected, her citizens would await its completion, then burn it to the ground. This message of welcome, of course, represented the views of but a comparatively few.

In spite of the unfriendly position of some of his neighbors, Father Sorin went ahead with his plans for a college building. Neither was he behind the times in his dealings with the contractor and the architect. Trouble with the latter gentleman prevented the completion of the work during the first year. The corner-stone of the first college building was laid August 28, 1843. It was under roof by December, and completed in the spring. The few students who had been crowded into the temporary quarters were removed to the new building in June, and in the following August, amid surroundings crude enough, the first commencement was held.

It was the same year, 1844, that the school was chartered as a university and empowered to grant degrees. A second charter was issued for a manual labor school, where poor boys might be enabled to combine the practice of some trade with their work in the class-room. This latter plan was always a pet project of Father Sorin's.

From the day that Mr. Alexis Coquillard, of South Bend, enrolled as the first student of Notre Dame, there was no question in the minds of the founders regarding the success of the work. They were men of intense prayer and of tireless energy. It is well to record, also, the help given by the few Catholic families in the neighborhood. Though their means were scanty, they more than once came to the aid of the few religious who were striving to set up an outpost of faith in a country that was none too friendly.

It is no wonder that early visitors to Notre Dame came to speak of Father Sorin as "the man of the beads." He and his associates had implicit confidence in the aid of the Mother of God. Even in his declining years, when he had lived to see the little log chapel by the lake transformed into the beautiful Notre Dame of to-day, he was still unsatisfied until he could see the work crowned with a massive statue of the Mother of God, a figure looking down from the height of two hundred and fifty feet, having as its pedestal the golden dome.

Midway between the two little lakes at Notre Dame is a bit of rising ground known among the older members of the community as "The Island." Here, in the summer of 1842 Father Sorin and his companions made their spiritual retreat. Here, in the midst of solitude and prayer Notre Dame had its real birth. For it was here that the young French priest, guided no doubt by Divine light, planned, as he tells us, this new shrine of God's Mother. From the beginning he tried to impress on the community and the few students that Notre Dame was truly Our Lady's home. During the days of his retreat on the "Island," he began the work of clearing the grounds for a little chapel. This little octagonal building came to be a favorite place of pilgrimage in the early days. In front of the chapel was a small statue of the Blessed Virgin. On the calm, still nights of May it was the custom of the community and stu-

dents to gather round this statue, and listen to short instructions given by Father Sorin, and his earnest supporters, Fathers Cointet and Granger. Records leave no doubt as to the religious zeal of the men of that time; days when, as we are told, "obedience was much easier than having your own way."

It is not my purpose to trace the history of Notre Dame from these early beginnings to the present day. The history of Notre Dame, like the story of so many Catholic institutions, has been a hard struggle against adversities of every sort, ending in victory, or at least yielding a return that makes us thankful that its pioneers were men like Fathers Sorin, Cointet, Granger, Brother Vincent and Brother Francis Xavier. As was remarked by a visitor at the recent Diamond Jubilee, the exterior of Notre Dame, though grand in itself, becomes grander still when we think of it as an evidence of the hidden Notre Dame, the heart-dreams and the sacrifice of those who made the University possible.

There were times of financial stress, when creditors laid hands on the scant belonging of the community, and there were days of hunger when even the students were sent to bed supperless. But a dogged perseverance and confidence, in the Mother of God carried the day. Notre Dame at last seemed to be prospering and on its way to success, when the terrible cholera epidemic of 1854 invaded the college precinct. Before that summer passed, twenty members of the community had been carried away by the scourge. The entire community was more or less affected, but the few survivors rallied to the work and were prepared in some fashion, to care for the students at the opening of school in September.

Notre Dame's greatest trial was the fire of April 23, 1879. With a fairly large student body, a growing community, a well stocked library and rich museums, we might say that at last the school had come into its own. Then came the fire. In just three hours time the work of thirty-seven years was laid in ashes. The church was the only building of consequence left standing. The students were gathered in the church on the afternoon of the fire and addressed by the president, Father William Corby. He promised them a greater Notre Dame than

the one destroyed, and announced the reopening of the school for the first Tuesday in September. The impossible was accomplished, and on the date fixed the new Notre Dame welcomed her returning sons. Since that day the material growth of the University has been rapid. The buildings have increased to thirty-three, the students number close to fourteen hundred, and twenty-eight separate courses are offered by the faculty.

One could say much of the glories of Notre Dame; of her war record; of the master-artist Gregori who has done so much to beautify the University; of the riches of her museums; of the music of her chimes; of the distinguished presidents who have guided her way during the past seventy-five years.* but we have thought rather to speak of the days that are past.

It is pleasant to look back to the days of Sorin, and beyond. It is a satisfying thought to think that the dreams of Bruté, and Badin, and Sorin have come true—a university without an endowment other than the prayers and labors of its faculty, and the rich heritage of pauper saints.

Every one at Notre Dame feels that he moves and lives on consecrated ground. On all sides history has left traces of noble deeds, the foot-prints of men of God. The tomb of Allouez, DeSeille, Petit, Badin and Sorin, it is easy to understand why those who live at Notre Dame, as religious or as students, love to think of the place not merely as a school of learning, but as a spot made holy by the lives of great men, as a spot that has truly received its consecration, Father Sorin must have had some strange thoughts when he first looked out over the frozen fields of Notre Dame. He has revealed to us one thought that then passed through his mind. It is the secret of the spirit of Notre Dame, it is an act of faith and consecration that has often been renewed:

“At that moment,” he says, “one most memorable to me, a special consecration was made to the Blessed Mother of Jesus, not only of the land that was to be called by her very name, but also of the institution that was to be founded there; a humble

*Very Rev. Edward Sorin, C.S.C., (1842-65); Rev. Patrick Dillon, C.S.C., (1865-66); Rev. William Corby, C.S.C., (1866-72; 1877-80); Rev. Augustine Lemonnier, C.S.C., (1872-74); Rev. Patrick Colovin, C.S.C., (1874-77); Rev. Thomas Walsh, C.S.C., (1880-93); Rev. Andrew Morrissey, C.S.C., (1893-1905); Rev. John Cavanaugh, C.S.C., (1905 —).

offering was presented to her of its modest origin and its destiny, of its future trials and labor, its successes and its joys. With my Brothers and myself, I presented to the Blessed Virgin all those generous souls whom Heaven should be pleased to call around me on this spot, or who should come after me.

"From that moment I remember not a single instance of a serious doubt in my mind as to the financial result of our exertions, unless by our unfaithfulness, we should change the mercy from above into anger and upon this consecration, which I thought accepted, I have rested ever since, firm and unshaken, as one surrounded on all sides by the furious waves of a stormy sea, but who feels himself planted irremovably upon the moveless rock."

THE FIRST MASS IN NEW YORK STATE

BY THE REV. T. J. CAMPBELL, S.J.

On September 23, 1917, the Order of the Alhambra, a subdivision of the Knights of Columbus, unveiled a granite shaft which they had erected on Indian Hill, near Syracuse, New York, to mark the spot where Mass was first celebrated in the Empire State.

Twelve years before, Father George Mahon, who was then pastor of the church at Pompey, began the search for the exact site of the primitive chapel of the missionaries, and succeeded in locating it on Indian Hill, which stands about two miles south of the present village of Manlius; but as any monument erected on the precise spot of the chapel would not be visible from the road, he secured a near-by place on the Walter farm, between the Pompey Centre Road and the road leading to Waterville. For that purpose two acres of land had to be purchased.

The principal village of the Onondaga Indians was the capital of the Iroquois Confederacy, and there the general councils of the Five Nations were held. It was situated between the ravines formed by the west and middle branches of Limsetone Creek in the present township of Pompey. When the missionaries arrived there in 1656, it had 140 houses, most of which were occupied by several families. "These houses," says Clark (*Early Cayuga History*, p. 9) "were interspersed in the cornfields which extended for two miles north and south, and in width from one half to three-fourths of a mile." Topographically the town was well situated, for it had two tribes to the east: the Mohawks and Oneidas, and two to the west: the Cayugas and Senecas. This village, however, was abandoned in 1680.

It was not there, however, that the first Mass was said, but at a larger village, two miles farther north, on what is now called Indian Hill, which Father Le Moyne was the first missionary to reach. His purpose, on coming, was not to preach the Gospel but to see whether the request of the Iroquois for "Blackrobes"

was sincere or a trick to entice them there to kill them. Needless to say, it is not at all likely that Le Moyne could have said Mass on that occasion, though, of course, he could give spiritual comfort to the French and Huron prisoners whom he found among the Onondagas.

He returned to Quebec and reported favorably on the disposition of the Onondagas, in spite of the fact that he was attacked by the Mohawks as he approached Montreal, and was actually being carried off as a prisoner until the threats of the Onondaga guide, to whom he had been entrusted, succeeded in obtaining his release. This was in 1654, and he had a similar experience seven years later when, after the collapse of the first mission he made a similar attempt to reintroduce the "Black-robes" in the Onondaga country. Indeed, he had hardly left Montreal when he was attacked by a band of Mohawks and three days afterwards by twenty-four Oneidas, who could only be dissuaded from taking him prisoner when gifts were given them by the Onondagas. All of which goes to show how loose the famous Confederacy of the Five Tribes was. The two eastern tribes, the Mohawks and Oneidas, were unwilling that Le Moyne or any other Frenchman should go into the western country, though the Onondagas desired it, not because of any race feeling against the French, but because the three upper tribes would thus have the advantage of a trading post which had not yet been accorded to the Lower Iroquois. At bottom it was commercial rivalry, and as the missionaries were dreaded for their supernatural power and influence, and were thus adding importance to the tribes they evangelized, the Mohawks were bent on preventing it.

The glory of having said the first Mass in New York was not Le Moyne's, but was reserved for Fathers Chaumonot and Dablon who, on November 14, 1655, offered the Holy Sacrifice in the cabin of an Indian woman, Teotonharason. She was one of the party which, in 1653, had gone down to Quebec to ask for a "Blackrobe."

Teotonharason is described by Chaumonot as "a woman esteemed for her rank and property." She had declared herself openly for the Faith, had professed it publicly, and instructed her family in its doctrine even before her own baptism. Indeed,

though her old grandmother was baptized on the second Sunday in Advent, 1655, Teotonharason was not thought to be sufficiently prepared until the beginning of the year 1656. Perhaps the Sacrament was delayed to see how she might stand the trials which the Lord began to send her just at that time. She fell ill of some malignant distemper; her mother, who was then a catechumen, injured herself severely; her little son, ten or twelve years old, began to waste away before her eyes with a slow fever, and although she had been warned by some apostate Hurons that as soon as one became a Christian misfortunes began, she was not in the least disconcerted or troubled. On January 23, she was baptized, apparently at Quebec, whither she had gone to make her Profession of Faith, and possibly in compliance with the desire of the missionary, in order that the occasion might be invested with the solemnity due to a woman of her position. She died shortly after it. Assuredly the name of Madeleine Teotonharason should never be forgotten in the ecclesiastical annals of New York State.

Three days after Mass was celebrated in Madeleine Teotonharason's long house, namely on November 17, "we were taken out," says the *Relation*, "to make measurements for a chapel. It was erected on the following day. It is true that all our marble and precious metals were only bark. Upon its completion, it was consecrated by the baptism of three children, to whom the way to heaven was opened under that bark-roof just as well as it is to those who are held over founts, whose arches are of gold and silver." Doubtless Chaumonot kept a baptismal register, but like so many other precious documents of those heroic days, it has been lost. The names of the little ones we do not know, nor do we know the name of Teotonharason's grandmother, who was also regenerated in that little chapel, but we are informed that she was the oldest woman in the country, perhaps over a hundred, for many aged people present at the ceremony recalled that when they were young the old lady was as wrinkled as she was when she bent her head over the baptismal fount.

After erecting this chapel on Indian Hill, another was opened, two miles away, in the town of Onondaga itself, and others subsequently among the Oneidas and Cayugas. The sites of these

chapels have been identified by painstaking topographers and are indicated in the writings and maps of General Clark and the Rev. Mr. Beauchamp. General Clark died some years ago, but Mr. Beauchamp, though very old, was still living when the Alhambra unveiled their monument on Indian Hill. He was unable to be present.

The work of the missionaries, however suddenly, though happily only for a time, came to an end when, on the night of March 20, 1658, the missionaries and the fifty Frenchmen, whom Dablon had brought up from the St. Lawrence and who had built a fort on Lake Onondaga, suddenly disappeared. They had discovered a plot to murder every white man in Onondaga. The story of this romantic escape has been told in the first volume of *Pioneer Priests*.

In July, 1661, a war party of Onondagas appeared before Montreal and declared that unless the missionaries were sent back, the hatchet would be dug up against the French. The reason of their bad temper was that they had seen Le Moyne going down repeatedly among the Mohawks to ask for the establishment of a mission in that part of New York, and were apprehensive that the eastern and not the central portion of the Confederacy would be favored with a trading post and they had therefore resolved to prevent it just as the Mohawks had opposed the establishment of the fort at Onondaga. Hence, to placate them, on July 21, the indefatigable Le Moyne was sent down again to investigate and report. "It was the happiest day of my life," he wrote in his journal.

On August 12, he was solemnly received by the chiefs of the Onondaga, Cayuga and Seneca tribes. He delivered his presents, concluded the peace and began to preach the doctrines of Christianity. The famous Garagontié fitted up his own cabin as a chapel and in this primitive sanctuary the zealous Le Moyne celebrated Mass regularly for the captive French and Hurons. The former were twenty in number.

Le Moyne's experience was a hard one. On one occasion, for instance, a howling mob of Onondagas fell on him, stripped him naked, dragged him through the streets, made him mount the scaffold and prepared to burn him to death, but for some reason or other desisted. At another time an attempt was made to set

fire to his chapel. Later, he was tied to a stake and his legs were so frightfully burned that it took six months to heal his wounds. Then an Indian, who had a dream, assaulted him and tore his cossack off his back; another dreamed and leaped on the altar to pull down the crucifix, and was just about to brain Le Moyne, who was struggling with him, when some one seized the uplifted tomahawk and prevented the murder. Such were some of the agreeable incidents in Le Moyne's pastoral care of the Onondagas. Indeed, conditions became so bad that he had to take refuge among the Cayugas, who cultivated a milder form of savagery. There he remained until his protector, Gara-gontié, returned from Montreal, and Le Moyne resumed his labors with the refractory Onondagas.

This continued until August 31, 1662, when Le Moyne arrived at Montreal with all the French captives, except one whose name, by a strange anomaly was *Liberté*. He preferred to remain among the savages, but perhaps he had reason not to return to his white acquaintances. The Onondagas had now come to their senses. They had set free their captives as a proof of their sincerity, and the missions among them were begun again. Men like John de Lamberville, de Carheil, Raffeix, Julien Garnier and others went to every tribe and labored with great success until the Governors de la Barre and de Denonville, by their stupidity and treachery, turned the whole Iroquois Confederacy over to the English and brought missionary work to an end among the Indians of New York. That was about 1709 or 1710, when James de Lamberville, d'Heu, Garnier and Mareuil withdrew to Montreal.

The ceremony at Indian Hill, on September 23, 1917, commemorated the beginning of this apostolic work in the Empire State. On that occasion the inaugurator of the work, Father Mahon, standing in an automobile, told the story of his long struggle to achieve what he now had the happiness of seeing completed. The chairman and representative of the Alhambra, A. B. Neubaut, explained the reason of the Order's participation in the undertaking. He was followed by Father T. J. Campbell, S.J., and Dr. John G. Coyle, of New York, and after a prayer, a hymn, and a patriotic anthem the assembly dispersed, leaving the solid granite shaft on the hillside to tell to future generations

its silent story of the heroic days of Catholicism in New York State.

The inscription on the memorial reads:

INDIAN HILL

IN A BARK CHAPEL ON THIS SPOT THE
HOLY SACRIFICE OF THE MASS WAS
FIRST OFFERED IN NEW YORK STATE BY
REV JOSEPH M. CHAUMONOT, S.J.,
SUNDAY, 14 NOVEMBER, 1655

*Going therefore, teach ye all nations:
baptizing them in the name of the
Father and of the Son and of the Holy
Ghost. Teaching them to observe all
things whatsoever I have commanded
you. St. Matthew xxviii, 19, 20.*

ERECTED BY THE ORDER OF THE ALHAMBRA

ANNO DOMINI, MCMXVII

The granite shaft weighs about eight tons. It is proposed to develop the site and make it a place for annual pilgrimages.

Address Delivered by the Rev. T. J. Campbell, S.J., at the dedication of the granite shaft on Indian Hill, Syracuse, New York. Here on November 14, 1655, the First Mass was celebrated in the State of New York.

Those were wonderful men, the first missionaries who came to Onondaga, Chaumonot, Dablon, and Le Moyne. "Chaumonot," says an eminent authority, was "one of the most beautiful figures of the Canadian missions." He was as simple as a child but as brave as a lion. Side by side with the heroic Brébeuf

he tramped through the snows of the Neutral country during five terrible months every moment of which might have been his last. Starving, exhausted, and ready to sink in the drifts, chilled to the marrow of their bones by the wintry blast, he and his companion saw themselves thrust from the wigwams in the dead of night to perish in the cold, or be tomahawked by some pursuing savage. They heard unmoved the sentence of death pronounced by the chiefs at the council fire; looked calmly into the eyes of the executioners, who dropped their weapons in amazement at the unconcern of their victims; and then, when set free, went their way, travelling from Onguiara or Niagara to what is now Detroit, mapping out the sites of future missions, and at last emaciated, worn, and crippled, but not discouraged, reaching their miserable mission at Georgian Bay. They never saw the Neutrals again, for the Iroquois from the Mohawk swept down on the frightened Hurons and Chaumonot beheld his faithful converts ruthlessly slaughtered before his eyes. He knelt beside the charred and mangled remains of Brébeuf and Lalemant, who were burned and tortured at the stake; listened with horror to the tragic story of the deaths of the other missionaries who were riddled with bullets or flung into the blazing ruins of their little chapels or murdered in the depths of forests by apostate Indians.

Taking with him some of the remnants of the tribe, he made his way down the cataracts of the Ottawa to Quebec, and there organized his wonderful Indian sodalities, whose members astounded the white settlers by the ardor of their devotion and the purity of their lives, and whose records contain some of the most charming pages in Canadian history. These sons of the forest were in communication with many of the most distinguished Sodalities of Europe, and one reads with delight of gorgeous cavalcades issuing from the gates of the great cities of France to receive the wampum belts which their red brothers on the St. Lawrence sent as a token of union and affection. The life of one of their Prefects, Armand Jean—he was named after Richelieu—is as delightful reading as the most fantastic romance.

Chaumonot was caring for these Indians when the call came from Onondaga to bear the message of salvation to the very savages whom he had seen a short time before ruthlessly butchering his neophytes. He obeyed as light-heartedly as ever. He

knew the Iroquois too well to trust them for a moment, but it gave him the chance of seeing and saving the Hurons who had been carried into captivity; and perhaps he thought God might bestow on himself the grace of being made, like his beloved Brébeuf, a martyr of the Faith. Dablon, who had just arrived at Quebec, went with him, though he was not prepared for the work and had not the slightest suspicion of the sufferings that awaited him in the squalor and degradation of the Iroquois cantons. They were received at Onondaga with the wildest acclamations of delight. Chaumonot addressed the throngs and amazed them by his eloquence and his familiarity with their language. He was admitted to be the equal if not the superior of their greatest orators. The wampum belt he gave them on that occasion is still among the precious treasures of the Iroquois League. On November 14, 1655, the great event occurred which is celebrated to-day. Holy Mass was offered in the little bark chapel which the Indians had constructed for him. Dablon, of course, celebrated Mass on that day also, but Chaumonot, being the senior, was the first to stand in his priestly vestments at the humble altar.

As on the St. Lawrence so in Onondaga he organized a sodality among the Huron captives, and formed as many as eighty who were duly approved by the Council for their piety and faith and were in consequence admitted into the ranks of the Children of the Blessed Mother. Thus Indian Hill has the honor of having established the first Sodality of the Blessed Virgin in the State of New York, and of having assembled its members in the chapel where the first Mass was said.

He labored there until the eventful night of March 20, 1658, when the entire colony of Frenchmen mysteriously vanished, while the Iroquois slept off the stupor that followed hours of dancing and singing and gorging at a feast that was spread for them. Chaumonot would have gladly remained and died for his Iroquois, but God willed otherwise. He returned to Quebec, and expired after fifty-four years of missionary life among the savages.

His companion at Onondaga, Claude Dablon, was also a remarkable man. A distinguished professor in one of the greatest colleges in France, he came to America when he was about thirty-

six, and was immediately sent to the Onondagas, though he did not yet know a word of their language.

It was he who undertook the terrible journey on foot over the ice of the St. Lawrence from Syracuse to Quebec to humor the Indians, who wanted a trading post in their territory. The diary of this perilous expedition forms one of the most interesting documents of American history. He succeeded in his mission, and on July 11, 1656, a flotilla of canoes carrying fifty Frenchmen sailed over Lake Onondaga with banners flying, and landed amid cheers and songs and discharges of musketry. The new arrivals, after banquets and speeches and ceremonies and great councils, began the construction of their block-house from which they were soon to flee.

After the exodus we find Dablon working his way in a canoe up the swift Saguenay and over Lake St. John in an effort to reach Hudson Bay; and later on, out in the Far West, with Allouez exploring the shores of Lake Superior and Green Bay, locating the copper deposits which modern commerce now exploits, and while experiencing all the hardships and dangers of missionary life in those distant regions, dreaming like the rest of those apostolic men of solving the problem of the Great River which the Indians told them was somewhere in the West. It was he, who, later on, when he was Superior of all the Missions, appointed Marquette and Joliet to find the Mississippi. Hence he shared with them the glory of the discovery. The editing of the "Jesuit Relations" was for many years his work.

Greater than either of these heroes, however, is undoubtedly Simon Le Moyne, whose splendid monument adorns one of the squares of Syracuse, and who is admired by all the students of New York history, irrespective of their faith. As early as 1638 he was in the midst of the horrors and terrors of missionary life among the Hurons. He passed through all the tragic scenes which extinguished in blood and fire the whole of that once powerful nation, and a few years afterwards he was heroic enough to go down in the midst of the very Iroquois whom he had seen in their wild fury slaughtering the missionaries. He went to ask them to receive the brethren of those same missionaries to christianize and civilize them.

Though he was taking his life in his hand as he set out for

Onondaga, the diary which he has left of his adventures reveals almost a merriment of soul. He was received with joy by the savages; made enthusiastic discourses to them in Huron, and succeeded in winning from the solemn convention of the Sachems which met on Indian Hill a promise to receive the black robes.

When they proved faithless and the white men fled, he again went among them, after endeavoring to propitiate the Mohawks further down the valley. He was welcomed by some, but persecuted by others; was dragged naked through the streets of Onondaga; was tied to a stake to be burned to death, and was only saved from the tomahawk of a savage by the unexpected intervention of a friendly squaw. Then, to await better times, he withdrew to the neighboring tribe of the Oneidas.

If his eloquence and his holiness did not appeal to the fierce Iroquois, at least he brought the comforts of religion to the Huron and French captives, and to him is due the conversion of one of the most remarkable Indians of those times, the noble Garagontié, who was received into the Church at Quebec with all the pomp and splendor with which the occasion could be invested. Members of all the tribes assisted at the ceremony and looked on with delight as the great chief bent his head over the baptismal font, while the Governor, de Courcelles, stood at his side as sponsor. No one was greater in the eyes of Garagontié than Simon Le Moyne, and when the news of the valiant missionary's death reached him, he cried out, "O Ondessonk! Dost thou hear me from the land of souls to which thou hast passed so quickly? It was thou who didst often lay thy head on the scaffolds of the Mohawks; thou who didst go bravely into their very fires to rescue so many of the French; thou who didst bring peace and tranquility wherever thou didst pass, and didst make believers wherever thou didst dwell. We have seen thee on our council mats deciding peace and war; our cabins became too small when thou didst enter, and our villages too contracted when thou wast there, so great was the multitude drawn thither by thy words. Since thou hast so often taught us that our life of misery is to be followed by one of eternal bliss, why should we grieve now that thou enjoyest it? But we lament because in losing thee we have lost a father and a protector. But we are consoled because thou art still such in heaven,

and because thou hast found that abode of bliss of whose infinite joy thou hast so often told us."

Such were the first white men who came to this territory; all of them splendid examples of the sublime capabilities of human nature assisted by divine grace. But there was some one with them who was infinitely greater than they, for on November 14, 1655, Jesus Christ Himself was here on Indian Hill.

This is not to be understood in any mythical sense, nor merely that Christ was present in His representatives, or His doctrine, His love, His power, His wisdom, but that as truly as He was present in the crib of Bethlehem, on the shores of Lake Geneserath, in the streets of Jerusalem, in the temple, in the supper room, on the cross, in the tomb, in the upper chamber, and on Mt. Olivet before He ascended to heaven, He was personally and substantially and really present in the little chapel of bark whose memory is recalled to-day by this granite monument. It is true that He was not here in the same manner in which men saw Him, and listened to Him and sat with Him and touched Him during the thirty-three years of his earthly sojourn; but, nevertheless, He was as personally and as truly present in that chapel as at any moment of His mortal life, or as He is in the glory of heaven. That this is true we know with absolute certainty, for the simple and absolutely convincing reason that the night before His passion He took the Bread and Wine in His hands; pronounced the words: "This is my Body; this is my Blood"; and as none can obtain eternal life except by the Bread of Life, He enjoined upon His Apostles and their successors to repeat the same act of transubstantiation wherever they might be till the end of time. Hence it is that when the ministers of Christ acting in their sacerdotal capacity utter these words, there before them is the Body of Christ; there is the Soul of Christ; there is the Divinity of Christ.

That is what we mean by Christ's Real Presence in the Eucharist; that is what gives significance to this act of to-day: the placing of a monument on the spot where those divine words were first pronounced in these parts; that is why Catholics all the world over kneel in adoration before the tabernacle where the light is glimmering, though there is not a sound of service or ceremony in the edifice; or, to take one concrete instance, that

is why in one of the old churches of the metropolis, right in the heart of the intense business of the city, throngs of men of every condition of life hurry in to kneel for a few brief moments during the noon recess, before the silent and unillumined altar. Christ is present there. That is why splendid churches and cathedrals have been erected and glorified with all the beauty that the sublimest art and architecture could conceive. Christ is present there. That is why when riches and beauty and art are unattainable, the same manifestations of awe and reverence and perhaps even more, are seen in the sordid surroundings of a log cabin, or an Indian wigwam, or a mountain cave, or amid the trees of the forest as in the most splendid shrine that was ever erected. Christ is present there.

Hence it was that Le Moyne could write to his Superiors: "The chief prepared in his own cabin a chapel which he built without cut-stone or carpentry. Our Lord, who consents to place Himself under the species of bread and wine, does not disdain to dwell under our bark roof, for the trees of our forest are as precious to Him as the cedars of Libanus. Where He is, there is Paradise. Thus our good Garagontié thought he could do nothing that would please me more. Indeed you can judge what a consolation it was for me and our poor captive Frenchmen and a number of our old Christian Hurons to find ourselves together in the depths of this savage country performing our devotions and celebrating the august Mysteries of the Altar."

As the old hero intimates in these words, it is not merely the Real Presence of Christ in the Eucharist that forms the attraction of a Catholic Church, but it is chiefly because in it are celebrated the "August Mysteries" of the Holy Mass. For it should not be forgotten in the first place that the sublimest act of religious worship is not merely prayer or song or some other service, but the immolation of a victim to the Almighty, and secondly, that humanity has everywhere offered its homage to God in that manner from the time Cain and Abel offered the first fruits of the earth and the first lambs of the flock, and will continue to do so till the end.

It is an ineradicable instinct of human nature, and a glance at the history of the race reveals the fact that it recognized that there was no better way of declaring the essential dependence

of the creature on the Creator than by that form of homage. Notably at every stage of the history of God's people sacrifices were offered; the patriarchs and prophets built altars and immolated victims; and the temple of Jerusalem had no other object or purpose than that the sacrifices ordained by Moses should be offered incessantly and with due solemnity until the coming of the Lamb of God, who would make the sublimest possible oblation to the Almighty by His bloody death on the Altar of the Cross.

But as the Prophet Malachy had announced, this sacrifice of the Cross was to be perpetuated in an unbloody manner, until the end of the world. Hence, that the merits of His Passion might be applied to all mankind in all times and in all places, Christ in His infinite love decreed that He Himself as the Great High Priest should offer by the hands of His consecrated ministers the species of Bread and Wine which He assured us in the most solemn manner and at the most solemn moment of His earthly life to be nothing else than His own most precious Body and Blood.

Could there be any greater act of religion than that? Could there be any sublimer sacrifice? Could there be any surer or more perfect manner of adoring God? Could there be any better way of rendering Him thanks? Any more infallible means to secure help in our necessities of soul and body and to atone for our sins? Assuredly not; for in the Mass it is Christ who adores; Christ who gives thanks; Christ who pleads; Christ who atones; and He does all this for us.

It was from this Eucharistic Sacrifice that Chaumonot and Dablon and Le Moyne and their associates drew their courage to face torments and death; and even to rejoice in the opportunity to pour out their blood if need be for Him who shed His blood for them. It was from the same divine source that these erstwhile savages were enabled to live Christian lives; that Garagontié, for example, could verify his beautiful name: "The sun that advances"; that Hot Ashes the Oneida, and Kryn, "the Great Mohawk," became ardent apostles in their respective tribes; that young Skandegorhaksen became an Aloysius among his degraded people; that Tegakwitha, and others like her, became saints; that numbers of these barbarous men and women of a few years before were transformed into pious Sodalists, and that

still more of them lived and died thanking God for the gift of the Faith.

Perhaps the most striking illustration of the intelligence with which these Indians recognized the importance and the necessity of the Holy Eucharist in the life of a Christian might be shown by the now historic act of the Caughnawaga Indians, the descendants of the old Iroquois who had been settled on a reservation near Montreal. A band of them had tramped almost across the continent, and meeting the Flatheads in the Rockies warned them that they would be eternally lost unless they had a Blackrobe to minister for them at the altar and offer for them the Holy Sacrifice of the Mass. Again and again they travelled down as far as St. Louis, which was two thousand miles away, in quest of a priest. They found one at last in the person of the illustrious De Smedt, but not before Ignace, the leader of the band, was slain by hostile Indians. It was a glorious ending for Ignace, the Iroquois, whose love for the Blessed Sacrament had prompted him to face death that his friends might thus have Christ living in the midst of them. One might well consider him a martyr of the Real Presence.

If we turn to the times when the white race replaced the unfortunate Indians here in New York, and ask what is it that inspires and enheartens the multitude of men and women we see around us to lead pure and holy lives? What is it that forms chaste and holy families whose chief purpose is to make home the vestibule of heaven? What is it that fires with enthusiasm so many young hearts to consecrate themselves to the self-sacrifice, nay, the immolation of a sacerdotal or religious career? What is it that enables the devout laity and even those that are not usually devout, to bear with such divine patience, and even thankfulness and resignation, the bitterest anguish and sorrow? What is it that brings crowds about our altar rails, little children and old men, rich and poor alike, not only on Sundays but every day of the week? What is it that prompts our poverty stricken people to build churches and cathedrals and chapels and schools and hospitals and asylums and refuges for the abandoned and afflicted, and to supply them with an ever-growing army of the best of our families who labor for no other purpose than the love of God in the most distressing and sometimes the most revolting

surroundings? What is it that has created six vast dioceses in this State with nearly thirteen hundred churches at whose altars more than two thousands priests are ministering where less than one hundred years ago one bishop, a few scattered churches, and a handful of priests sufficed? What is it that has produced the result that while as many as forty-three per cent of the people of the State have declared in the official census-taking that they have no religious affiliation, three millions of the inhabitants proclaim themselves Catholic?

Of course, there are obvious reasons for this astonishing numerical growth, such as immigration, large families, and conversions, but the question is, why, independently of defections among these three million, by far the vast majority remain faithful and why the growth continues, but the answer is, the Blessed Sacrament. Take away the altar and all piety will disappear; take away the altar and all charity and self-sacrifice will die; take away the altar and all faith and religion will be annihilated; the numerical superiority will immediately dwindle; our three million Catholics will no longer figure in the census and our churches like those around us will be abandoned.

Hence the wisdom, Gentlemen of the Order of the Alhambra, of recognizing and proclaiming, as you have done, the necessity of this Eucharistic worship of Almighty God. You have found the place where the Holy Sacrifice was first offered in the Empire State, and you were not prompted in the search by the historiographer's eagerness to discover and record an interesting occurrence; nor because of any idle and futile and foolish desire to boast of the origin and the growth of your own Church in contrast with the decline and decay of others which should be a subject rather of alarm and dismay, but because you desire to declare and demonstrate to those around you, nay, to implore and entreat them to recognize that there has never been and never can be a perfect act of religion without an altar and without a sacrifice; and that the sacrifice ordained by the Redeemer of the World is the Holy Eucharist. You are apostles of the Real Presence and your monument is a declaration that the most splendid basilica which the genius of man has ever reared becomes a cold, an empty and abandoned house if the Eucharist is not there. It is haunted by the ghosts of the past,

for in it the Faith was cruelly slain, while on the other hand the wretched chapel which Father Chaumonot regarded as the Holy of Holies is still held in veneration two hundred and fifty years after it has crumbled into dust or was swept away in some Indian conflagration, simply because Christ was once worshipped there in the Holy Eucharist. No ghosts of the past will ever haunt this place, but angels from heaven will guard it as a sanctuary forever.

CATHOLIC SIGNERS OF THE CONSTITUTION

BY JOHN G. COYLE, M.D.

It is a pleasant and becoming duty for a Catholic to trace the acts and influence of our brethren of the Faith in the early history of our country, and to set forth their accomplishments in the days of struggle for political freedom, when the pioneers of the new republic were hewing the difficult paths through accumulated prejudices, caste and monarchical traditions to the higher, clearer, nobler plane of equality before the law, freedom of opportunity and the America, as we know it to-day.

Catholics were remarkably few in numbers in the days of the Revolution. It is certain that there were not over twenty-five thousand Catholics in the thirteen Colonies at the outbreak of hostilities. Their religion was prescribed in most of the Colonies, and in the few where a general "toleration" prevailed, Catholics were commonly excepted from such toleration, which meant, in practice, toleration for Protestants and Portestants only. Priests were forbidden by law to enter the Colonies of New York, Massachusetts and Virginia. In New York and in Massachusetts should one enter, he was to be banished, and should he then return he was to be punished by life imprisonment. New England was chiefly Puritan, while New York was maintaining an Anglican establishment, although the Dutch Reformed was the prevailing religious faith and the Presbyterians were as numerous as the Anglicans. Virginia, Maryland and the southern Colonies were Anglican by public enactment.

The great Catholic centres of population were Pennsylvania and Maryland. The Catholic religion was tolerated in Pennsylvania, where public worship was permitted in Philadelphia (although not without many complaints from some anti-Catholics), and private worship was permitted in Maryland. Yet in the latter Colony, Protestant ascendancy and anti-Catholic public legislation were so strong that Catholics, even as late as 1774, were ineligible for election to the Assembly. Nowhere in the

Colonies could a Catholic hold elective public office. Not until Charles Carroll of Carrollton became a member of the Provincial Convention of Maryland in 1774, through the very general recognition of his talents and his character, were Catholics permitted to hold such offices and his selection was in violation of the written law.

Despite the paucity of the number of Catholics, their services in the Revolution were of high degree. Captain John Barry, the first naval officer appointed by the Continental Congress, was a Catholic. Colonel John Fitzgerald of Virginia, who served as secretary to Washington, General Stephen Moylan, Captains John Rossiter and Pierre Landais of the navy, as well as the Polish officers, Pulaski and Kosciuszko, are some of the names of Catholics who served the cause of freedom with real distinction in the armed forces.

Although there were but twenty-five thousand Catholics in a population of three millions, or about one Catholic in every one hundred and twenty persons, there is one Catholic among the fifty-six signers of the Declaration of Independence, the illustrious Charles Carroll of Carrollton.

When the Colonies had declared themselves to be "free and independent States," and began to devise some instrument of government, there were prepared and drawn up the Articles of Confederation, under which form of government the new American confederated states began official life and continued until the present Constitution was framed and George Washington became first President under it in 1789. The Articles of Confederation were adopted on July 9, 1778, forty-eight signers representing the States. Among the signers was one Catholic, Daniel Carroll of Maryland.

In the highest public functions and duties Catholics were represented in a greater proportion than their ratio in numbers to the general population would lead one to expect, a significant fact, which is in itself a tribute to the quality of the Catholics in America in the days of the Revolution and the early history of the Union.

When the Constitution was drawn up and signed by the members of the Constitutional Convention who had prepared it after long deliberation and discussion there were forty signers, repre-

senting all of the thirteen States except Rhode Island, which had refused to take any part in the Convention. Of these forty signers of the Constitution two were Catholics, Daniel Carroll and Thomas Fitz Simons. When the Constitution became operative there were three million nine hundred thousand people in the United States, of whom less than thirty thousand were Catholics. There was but one Catholic in every one hundred and thirty of population, yet two out of the forty of the immortal signers of the Constitution were Catholics.

Who were these men so distinguished in American history, participating in a great and momentous deliberation affecting the life, purposes, spirit and genius of a new republic?

At a time when there were but twenty to forty Catholic priests in the entire country; when of the thirty thousand Catholics twenty-three thousand were in Maryland and Pennsylvania; less than fifteen hundred in the other eleven States, and about fifty-five hundred between Detroit and Vincennes—these men, as might have been expected were from Maryland and Pennsylvania, Daniel Carroll from Maryland and Thomas Fitz Simons from Pennsylvania.

Daniel Carroll was born at Upper Marlboro, Maryland, in 1733, of Irish ancestry. His father was the brother of Charles Carroll of Doughoregan, who was the father of Charles Carroll of Carrollton. The Carroll family began in America with a Charles Carroll, who came to Maryland in the latter part of the seventeenth century and received from the Crown grants of many thousands of acres, in partial compensation for lands which had been taken from the Carroll family in Ireland. The Carrolls were descended from the justly famous Ely O'Carrolls, a family O'Hart traces, in his *Irish Pedigrees*, back for many centuries as great landowners and persons of high rank in Ireland.

Daniel Carroll's father was in good circumstances and had his son well educated abroad, where he acquired a wide knowledge of the usages of other countries. Upon Daniel's return to America, his brother, John Carroll, went abroad for his education. This John Carroll is the Father John Carroll of the Revolution, the first Bishop and the first Archbishop of the United States, the prelate who took up the mighty labor of preserving and extending the Faith in the rapidly extending and growing country.

Until the stirring times preceding the outbreak of the Revolution, Daniel Carroll lived comfortably upon his well-managed estates, but he took an early and active part in the measures to advance the cause of the protesting patriots and to oppose the tyranny of King George III. His ability, his prominence and his character naturally led his friends to propose him for public office, and he was sent to Congress in 1780 and represented Maryland from 1780 to 1784 under the government provided in the Articles of Confederation, which he had helped to frame. His services in Congress were faithful and efficient.

When the Convention was formed for the purpose of framing a new system of government, Carroll was one of those chosen to represent Maryland. He was a regular attendant at the sessions of the Convention, which lasted from May until September, 1787. Among the plans he advocated was that enacting that the President should be chosen directly by the vote of the people. Although this was defeated and the choice was left to electors to be chosen by the people, the actual operation of the electoral system has resulted in transforming the electors into mere registers of the votes of the people. The form of the plan remains as adopted by those opposed to Carroll, but the principle of direct popular vote is in effect, despite the adherence to the older form.

Against a proposal that no man should be permitted to sit in Congress who had any unsettled accounts he was firm. The plan was defeated. He also spoke and voted against a clause which would require members of Congress to be paid by the States they represented. His view on this, which was the truly federal one, indicative of the formation of a union of States instead of a confederation, was adopted.

When the Constitution was accepted by the States, he was chosen to represent Maryland in the House of Representatives. He had done much to make the Constitution acceptable to the people of Maryland, leading the argument in its favor against Samuel Chase, the foremost opponent of the adoption of the instrument. Daniel Carroll declared that the Constitution was "the best form of government which has ever been offered to the world." His experience in the long debates of the Constitutional Convention, his services in the earlier Congress, and his conviction of the solidity of the principles of the Constitution

enabled him to present his views with force and ardor. Maryland accepted his judgment upon the Constitution and sent him as Representative to the new Congress.

He was one of those who advocated the selection of the present site of the country's capital and was one of the commissioners appointed by Congress to select the site. He laid the cornerstone of the District of Columbia in his official capacity as Commissioner of Congress in 1791. The Capitol building is on land which was owned by Daniel Carroll before the Government purchased it.

Long as his cousin, Charles Carroll of Carrollton, lived, Daniel Carroll surpassed him by one year. Charles died at the age of ninety-five and Daniel at ninety-six. His life was one of high deeds, his patriotism firm, his memory an honor. Catholics may well feel proud of Daniel Carroll, Signer of the Constitution.

The second of the Catholic Signers of the Constitution was Thomas Fitz Simons. Fitz Simons served his country, his city, his State and his Church in so many and in such useful ways as to make his career noteworthy and distinguished.

He was born in Dublin in 1741 and came to America about 1763 or earlier. In that year, 1763, he married Catherine Meade, a sister of George Meade, with whom Fitz Simons went into business. This George Meade was the son of Robert Meade of Limerick and grandfather of George Meade, the famous Union General who commanded the victorious Union troops in the mighty battle of Gettysburg.

Fitz Simons was one of the founders of the Friendly Sons of St. Patrick, a patriotic Philadelphia society of Irishmen, upon whose principles and in exact copy of whose name the Friendly Sons of St. Patrick of New York are based. This organization of Irishmen came into existence in 1771, in Philadelphia, and Stephen Moylan, afterward a brigadier-general in the Revolution, was its first president. Thomas Fitz Simons was vice-president of the Society in 1782, when George Washington, commander-in-chief of the army, was made an honorary member.

Philadelphia was a center of patriotism. When Paul Revere came riding into Philadelphia, before hostilities broke out, with the news that the British had closed the port of Boston, the earnest patriots of the Quaker City were aroused. The leading

men called a meeting at the City Tavern on May 20, 1774, and a committee was appointed, of which Fitz Simons was one, to call a general meeting of the citizens. At this great meeting eight thousand persons assembled. The meeting decided that a Congress of the Colonies should be called. Subscriptions to aid Boston were collected. A "Committee of Correspondence" to take up the situation with the other Colonies was formed. Fitz Simons served on this committee with diligence and earnestness. He helped to raise money. He gave money himself. He was one of the delegates from Philadelphia at a general meeting of Pennsylvania men in July, 1774. When the Continental Congress was assembled in 1774 it was largely because of his earnest efforts with the other Pennsylvania patriots.

The election of Fitz Simmons as a delegate to this so-called "Conference of Deputies" of Pennsylvania, preceding the Continental Congress, is noteworthy because it was the first instance of a Catholic holding public office in Pennsylvania since 1689. Although Catholics had been free to worship in Pennsylvania, they were, by positive command of the British Government, beginning under William III in 1689, forbidden to hold office. After the King's death the continued operation of the Test Oath, exacted from all office-holders, would have prevented any Catholic from holding office if the statute did not. But prejudices were dying in Pennsylvania and unity of spirit against a common enemy caused the Catholic patriot to receive the prominence his character and abilities deserved.

When the news of the battle of Lexington reached Philadelphia on April 21, 1775, Fitz Simons promptly prepared for war. He organized a company of soldiers and joined the Third Battalion of the Philadelphia Associators, as they were called. Washington, on his way to Cambridge to take command of the Continental Army, reviewed the Philadelphia troops who were ready for the defense of their city.

Nor was this little army around Philadelphia a mere militia. When Washington was retreating through New Jersey in 1776, Fitz Simons and his company went to the front to meet and succor the despairing commander. Fitz Simons fought along the Delaware in the defense of Trenton. He was occupied at various points from Elizabeth to Burlington, through New Jersey. It

was winter and the service was severe. But he and his men faithfully performed their duties. Washington struck, surprised and defeated the British at Trenton and Princeton in that very winter, but Fitz Simons did not have the pleasure of participating in these victories, being assigned to other points.

His services no longer required at the front, he became one of the Navy Board of Pennsylvania. During the Revolution many of the States supported navies of their own and Congress furnished ships as well. When Captain John Barry was without a ship because Congress was too poor to furnish him with one, Pennsylvania gave him command of the Delaware, a brig, which Barry commanded for two years with signal success.

Fitz Simons not only performed his duties for his State and for the Revolutionary cause with diligence and success, but he was equally thorough and efficient in charitable work and in business. He served as overseer of the poor in his city, was one of the founders of the Bank of Pennsylvania, and when the poverty and distress of Congress and the apparent inability to carry on the war became evident, he was one of the members of the Friendly Sons of St. Patrick to join in the magnificent subscription of that society, which amounted to £300,000. Meade and Fitz Simons subscribed £2,000 of this sum.

In 1782, he was elected a member of Congress and took a leading part in the debates concerning the carrying on of the war, and the funding of the public debt, and other measures of large importance. James Madison and Alexander Hamilton were fellow members with him on an important committee and they valued highly his knowledge and services. Fitz Simons believed in a tariff upon imports and subsequently his views prevailed on this topic. He also realized the weakness and defects of the Articles of Confederation, which provided for a Congress composed of one body only, and stated his belief to be that there should be two houses of Congress, one an upper house with certain powers such as those now existing in our Federal Senate.

When the Constitutional Convention was called he was one of the delegates from Pennsylvania. He was in favor of the direct election of Representatives to Congress as against those who wished Representatives chosen, like the Senators, by the State Legislatures. He insisted upon representation in proportion to

population. He was in favor of the direct election of Senators by the people as well as Representatives. His views on that score were one hundred years ahead of his time. He was an earnest student of the Constitution and followed the sessions of the Convention with assiduity.

When the Constitution was adopted he was sent to Congress, where he fathered the first protective tariff law, which has ever since been one of the foremost political principles in Pennsylvania. He served until 1795 and, retiring from active Federal politics, he engaged in business and attended to the advancement of the interests of Catholics. He served as an incorporator of St. Mary's Church and as a Trustee of the College of Philadelphia.

After George Washington had been elected President, an address was presented to him on behalf of the "Roman Catholics of America." This address was signed by the Rev. John Carroll, Charles Carroll of Carrollton, Daniel Carroll, Thomas Fitz Simons of Philadelphia and Dominic Lynch of New York. The names attached to this address were the names of the most prominent Catholics in the United States.

Fitz Simons died at Philadelphia on August 26, 1811. He is buried in St. Mary's church-yard, South Fourth Street, near Locust Street, Philadelphia. This little plot of ground is, indeed, historic. In St. Mary's is the tomb of John Barry, first naval officer of the United States, "Father of the American Navy." A few feet away lies the body of George Meade, the Catholic merchant and patriot, who was the business partner and brother-in-law of Fitz Simons. His descendants are famous in both the army and the navy. Nearby lie the remains of Captain John Rossiter, a brave naval officer in the Revolution, and a fellow countryman of Barry. In the same burying ground lies the body of Thomas Fitz Simons, merchant, soldier, patriot, statesman, true Catholic and Signer of the Constitution.

Catholic monuments of later years are many and grand. Catholic men and women have builded largely for the country's welfare and have contributed much to its development and progress. High among the enduring records of America and brilliant in the annals of our history will forever stand the names, the eminent services and the noble, worthy lives of Daniel Carroll and Thomas Fitz Simons, the Catholic Signers of the Constitution.

CATHOLIC PIONEERS OF TRENTON, NEW JERSEY

BY JOHN J. CLEARY

There are few cities in the United States of greater historic interest than Trenton, New Jersey. Archaeologists have found the Delaware River Valley in its vicinity a treasury of valuable remains through which to trace the movements and habits of our aboriginal Indians and to supply evidences of human habitation here ere the dawn of written records. As part of the struggle for National independence, Washington's crossing of the Delaware and the Battle of Trenton stand out vividly in the mind of every American patriot. The Continental Congress held its sessions in Trenton in the autumn of 1784, and the city for a time was strongly favored as the capital of the nation. It has had to be satisfied with the lesser, but by no means small, honor of being the seat of government for New Jersey.

Catholics also find Trenton of particular importance among New Jersey cities. Fresh interest has been given to its claims on that score by the recent insistence of Mr. Michael J. Ryan of Philadelphia, that full justice has not been done to the activities of the early missionaries in this neighborhood. In an address at the Silver Jubilee of the Catholic Club of Trenton recently, Mr. Ryan, who is an indefatigable student of Catholic records and traditions, aroused enthusiasm by eloquent illustrations to prove that the territory hereabouts is rich in material for the Catholic historian who will give himself to the task of patient research. The Rev. Walter T. Leahy in his *The Catholic Church of the Diocese of Trenton, New Jersey*, has assembled much valuable data, but he admits in his preface that "these sketches" are "imperfect in many details," and merely offers them as the basis of a more complete work. It is not the purpose of the present article to delve too deeply into remote history, but to attempt to stimulate interest in the subject by dealing in a more or less reminiscent way with the progress of the local Catholic body since the beginnings of those streams of immigration, particularly from the Green Isle, which have so wonderfully

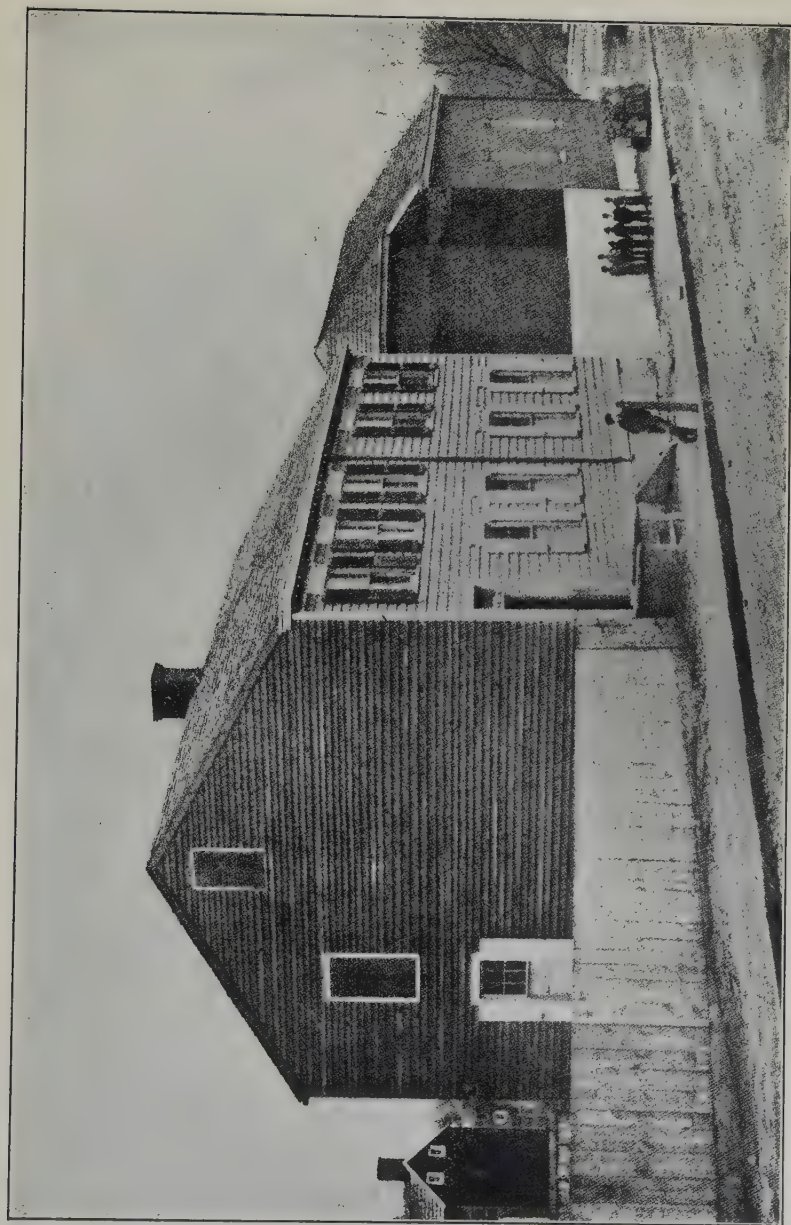
strengthened and enriched our civic life. Not long ago a venerable woman who had been a resident of Trenton for nearly seventy years, received the last Sacraments of the Church, and having been asked if she was content to die, replied:

"Thank God, I am; my life has been sufficiently blessed, for I can remember when in the one little church at Lamberton and Market Streets, the whole congregation followed the priest up and down the aisles at the Stations of the Cross, and to-day I see fourteen or fifteen large churches unable to accommodate the worshippers of all races."

The little church the good old woman referred to is mentioned by Father Leahy as the first Catholic church in New Jersey. At least, it was the first in the territory covered now by the Diocese of Trenton. It was erected in 1814 and was our only house of worship for upwards of thirty years. The Rev. John P. Mackin, assuming the pastorate in 1844, found his congregation outgrowing the capacity of the small brick edifice, and set about the purchase of a more attractive site, which he found on the brow of Mill Hill, and where, on August 27, 1848, St. John's Church was dedicated. The vacated edifice was taken over later by the growing colony of German Catholics.

Indeed, it was about this time that the Irish and German immigration began to figure as an influential factor in Trenton's population. These hardy men and women of foreign strain had been attracted through the impetus recently given to manufacturing by the opening of the Cooper and Hewitt Rolling Mill, the John A. Roebling Wire plant, the Taylor and Speeler Pottery, and several factories interested in the output of paper, chain, calico, cotton and other marketable products. Trenton Catholics of the present look back with admiration upon the days of those pioneers of the Faith who brought not only vigorous bodies to the severe task of up-building local industries, but also a spiritual vision which filled their modest lives with radiant beauty. It is pleasant out of a great abundance of edifying memories to recall a few of the more striking figures.

While there were other zealous priests assigned to duty in Trenton at the period referred to, none of them served for so long a term, or acquired so strong a hold on the affections of the people as Father John P. Mackin. After fifteen years of



FIRST CATHOLIC CHURCH BUILT IN TRENTON (1814) ; ADJOINING SCHOOL AND SISTERS' HOUSE ERECTED LATER

unremitting toil in the building of St. John's Church and the care of a parish which extended over a wide extent of country. Father Mackin's health gave way just before the opening of the Civil War and he had to take a prolonged vacation. When he was ready to return, the vacant rectorship had been permanently filled and he took other charges till January 1, 1871, when the Rev. Anthony Smith, being transferred to the new St. Mary's, Father Mackin was able once more to shepherd the fold that was dearest to his heart. It was a joyful home-coming for pastor and people. A warm-hearted man of impulsive Irish nature, he had long hungered for those among whom his best years had been spent. He was of scholarly tastes and was an effective, persuasive pulpit speaker, but he won sinners even more by the example of his open, simple life. His urbane manners made him a welcome guest in the best homes of the city and his fine social instincts found gratification in meeting his fellow citizens of every rank.

It was during the few years of his second pastorate that I had personal knowledge of Father Mackin. He owned one of those one-horse low-cut phaetons popular years ago in which he could travel about more readily than afoot, now that he had grown fleshy. It was his pleasure to take some one of the school boys with him as a rule. I was favored on different occasions, and I recall his witty observations on people and things which fell under his notice. He had a smile for everybody who showed an inclination to exchange greetings, and he was eager to re-establish acquaintanceships broken through his eleven or twelve years of enforced absence from town. Naturally he had lost track of many, especially those who had grown up in the intervening years. As he tipped his hat in familiar fashion, he would say to me in a sort of aside whisper:

"And who is that now?"

It made him happy when I could tell him who they were. Sometimes he would halt his horse for a longer conversation when he found that it was some parishioner of other days or some grown-up son or daughter of an old friend. He would stop at houses by the roadside to chat with their occupants and especially was disposed to do so if there were children in view. He loved the little folks and delighted to draw them into con-

versation. Once when I happened to be away from home, he took my younger sister in the phaeton. She had a talent for mimicry and apparently she entertained the good man greatly.

"Well, what did Father Mackin say to you and what did you say to him?" my mother enquired with some concern when the little girl returned home.

"Oh, I told him all about the 'Far-Downs'," said the child, "and the queer way they talk."

"You did, eh?" said mother anxiously, "and what did he say to that?" Mother knew, of course, that Father Mackin came from the North of Ireland and so was a "Far-Down" himself, but the child was in blissful ignorance of the fact.

"Oh," said my sister gaily, "his sides shook with laughing and he made me tell it all over again."

Such was the good-humored, popular *Sagart Aroon* who left an imperishable impression on the people of Trenton, regardless of creed. Too soon the end came. Heart disease carried him off in the early spring of 1873. At his funeral the church was jammed and the crashing of a kneeling bench started a panic which resulted in fatal injuries to one or two persons and a scene of great excitement. I was an altar boy at the ceremonies and recall it all as if it occurred yesterday.

Doctor Patrick McCaffrey was Trenton's first Catholic physician. He was a notable man, not only by reason of his professional labors, but also because of the prominence of his family in American church history. Born in the County Carlow, Ireland, in the first year of the nineteenth century, he is said to have made a preliminary course in Carlow College and to have received his degree in the celebrated medical schools of Dublin. After practising some years in Ireland, he turned his thoughts toward this country; because of the selection of his oldest daughter to come with several other young women with a view of founding a convent of the Sisters of Mercy near Pittsburgh. This was in 1843. Miss McCaffrey was accompanied by two younger sisters, and all three eventually became members of the Congregation. The well-supported supposition is that the Doctor and his youngest child, Anna (his first wife had died in Ireland), took the same vessel as the nuns or followed soon after. Dr. McCaffrey first went to Pittsburgh, but in a little while located

in the small town of Hollidaysburg, Pennsylvania. In the latter place he met and married Miss Elizabeth Sherlock, who was a friend of the famous Rev. Demetrius Augustine Gallitzin, the Russian prince who abandoned brilliant prospects at home to become a Catholic, later a priest, and to enter the hard field of American missionary work. Father Gallitzin's life story forms one of the most fascinating chapters of our early Church history; a handsome monument erected by Charles M. Schwab near Loretto, Pa., marks the scene of his magnificent labors. Among Dr. McCaffrey's warmest friends at this period was the Right Rev. Michael O'Connor, Bishop of Pittsburgh from 1843 to 1860. Bishop O'Connor visited Dr. McCaffrey in Trenton and they were in frequent correspondence. Dr. McCaffrey came to Trenton in the early '50s, just subsequent to the erection of St. John's Church. His career was a busy one through a period of over twenty years. He took up his home on South Warren Street in a neat brick dwelling, a few squares away from the large industrial establishments where the newly-arrived Irish and Germans toiled. This house was purchased from Henry Harron, one of the publishers of the *Trenton Daily Gazette*, and himself a Catholic of prominence.

Dr. McCaffrey usually wore a high silk hat, and the air of the fine old Irish gentleman was further emphasized by his neckwear—one of those white linen stocks with a Napoleon scarf of black silk which are familiar in the portraits of the worthies of the earlier half of the nineteenth century. He invariably carried a gold-headed cane. An informant of unusually good memory writes me:

"The doctor was of medium height with fair hair and the kindest blue eyes. He possessed a benevolent heart, for his services to a considerable extent were among the poor from away uptown to the families of the helpers and puddlers of the rolling mill. He always travelled afoot, having never kept a horse. His speech was smooth and melodious as became an educated Dublin man."

Allusion has been made to the fact that his patients were mostly among the poor. And yet some of them who seemed in humble circumstances were saving money. Once, as the story goes, a woman whom he had been treating for several weeks

and who was still abed, asked him how much she owed. Dr. McCaffrey looked about the room and noting the severely plain furniture, said that five dollars would be enough.

"Dan, get the money out of the bureau-drawer," she said to her husband.

Dan fussed about the bureau for some little time and his impatient better half called out: "Why are you delaying the doctor? Why don't you get the five dollar bill?"

"Sure, I can't find one, Mary," answered the simple-hearted Dan, "these are all tins and twinties."

The soft-hearted physician doubtless recognized that the laugh was upon him.

Dr. McCaffrey was a member of the St. Vincent de Paul Society and doubtless had many a feeless patient in consequence. In those days the Society, while not losing sight of its main purpose, was active in a variety of ways. The members taught Sunday School classes, served as ushers in the church on Sundays, supplied men to take charge of picnics and fairs, and had prominent positions in the church processions on occasions like Holy Thursday and the Forty Hours' Devotion. I am told that the doctor often was seen in those processions, bearing himself with Christian gravity. His interest in church affairs was further indicated by the fact that he served as one of the trustees of St. John's Church during the late '50s.

This pioneer Catholic physician was on terms of friendly intercourse with the more cultured people of the city and his relations with the medical profession were always friendly. Upon his retirement from practise in the early '70s the local medical society passed most kindly resolutions, presented him with a gold-headed cane and so overwhelmed the venerable practitioner with handsome tributes that his emotions overcame him and his eyes filled with tears.

The Doctor had well earned a retirement. He was then over seventy years of age and it must have been with a sense of relief that he accepted for himself and his wife the courtesy of a home on the grounds of the Convent of St. Xavier at Latrobe, Pa., where his daughters had consecrated their lives to religious work. His income included the rent of several dwellings which he owned in South Trenton, but probably the total did not reach

an extravagant figure. Mrs. McCaffrey passed away February 9, 1889, and the Doctor himself went to his reward at the Convent Guest House on September 9, 1890, being then in his eighty-ninth year. The aged couple were laid to rest in St. Vincent's Cemetery at Beatty, Pennsylvania.

Dr. McCaffrey had four daughters, three of whom became members of the Pittsburgh Community of the Sisters of Mercy. Elizabeth, the eldest, entered as Sister Agnes on November 1, 1844, was received in old St. Paul's Cathedral, Pittsburgh, February 4, 1845, and made her profession in the convent chapel March 22, 1847. After a beautiful life of good works, she died August 27, 1914, just on the threshold of her seventieth year of religious life. She was the oldest Sister of Mercy in the world. The other daughters of the Doctor who entered the religious life were Sister Josephine and Sister Liguori, the latter of whom served as Directress of St. Xavier's for about twenty-five years. Both died previously to Sister Agnes.

The fourth daughter, Miss Anna McCaffrey, came to live in Trenton with her father and stepmother, after her education had been completed at St. Xavier's Academy. From all accounts she was a most lovable young woman. The Rev. John P. Mackin was glad to install her as organist for his choir, and in 1854 when Trenton's first parochial school opened its doors, she became the first teacher. She had many pupils in singing and for the piano in Trenton's wealthiest families, but, her health failing, she passed away amid general regret just before her parents removed to Pennsylvania.

Among the Irishmen who stand out from many in my youthful recollection are Martin Keegan and John Birt, near neighbors on South Broad Street. Mr. Keegan was a Kildare man who had received a good education and was able to advance rapidly in public life. The Democratic Party, of which he was a vigorous supporter, elected him at different times to the offices of Councilman, Freeholder, Street Commissioner and City Tax Assessor. He was active in Irish organizations. After some years in responsible positions with Cooper, Hewitt & Company, he embarked in the coal business on Broad Street opposite Bridge, and at other times was a street paving contractor, and assistant superintendent on the City Railway line. A well-informed man, I found his

conversation entertaining, no matter what subject was on the carpet. Captain Frank Donnelly, of the Fire Department, was his son-in-law, and with him he spent the last days of a life which had had its ups and downs.

John Birt, who lived to the grand old age of eighty-five, is still well remembered. Half a dozen modest brick dwellings on Second Street below Bridge are known as "California Row," in memory of the fact that they were built out of moneys acquired by Mr. Birt in a sojourn on the Pacific Coast during early gold-finding days. He was a substantial citizen, highly esteemed for probity and fair dealing. He long served as treasurer of the Democratic Executive Committee in the Third Ward. He disbursed moneys for the hire of poll committees, carriages to take invalid voters to the Eagle Hotel to vote, etc., and therefore was very much in request about election time. Once or twice he seriously endangered his popularity with the ward workers by returning a balance to the City Executive Committee after the polls closed. His exactness in money matters may be further illustrated by an experience with his pastor who asked the old gentleman one day when he expected to pay a certain donation.

"Why, I gave you the money some time ago," was the reply.

The good priest had no recollection of it and they debated the matter without moving John in the slightest.

"This is extraordinary," said the clergyman finally; "you don't recall when you paid the money or where, and yet you are sure you gave it to me. Why are you so certain about it?"

"Because it's off my mind," was the ingenuous reply.

The priest afterwards discovered that the money had been paid as stated.

If people generally kept as strict account of their obligations, there would be less work for bookkeepers. Mr. Birt left a snug estate to his son, Frank, and daughter, Sarah.

Robert Wilson came from Dublin and had the attractive personal qualities for which the historic Irish capital is famed. His brother, Thomas, operated an axe factory in Trenton in the '50's, and Robert accepted an invitation to come to America to be his bookkeeper. But the plant failed and Robert, who meantime had brought out his family, was for a time sorely pressed, his chief handicap being a withered arm. But he at last got a

start in the fruit business and his industry and cordial manners enabled him gradually to acquire leadership in that branch of the local retail trade. For a long time himself and his courageous helpmate conducted a stand on the east side of Broad Street just south of State and then they took a store in the same vicinity. Mr. Wilson built himself a three-story brick house on Broad Street nearly opposite Livingston and here with his family lived in ease and comfort to his seventy-third year. He gave his children the advantages of a superior education and one of the daughters for many years has held the office of Superior General of the Holy Cross Sisters of Notre Dame, Ind. James Wilson and Mrs. George Meredith are the other surviving children.

Mr. Wilson took a large interest in Catholic affairs generally, but his charitable disposition led him to give special attention to the work of the St. Vincent de Paul Society, of which he was for many years treasurer. He bubbled over with enthusiasm for his native land. I remember going to New York with Mr. Wilson, Michael Hurley and Lawrence Farrell about thirty-five years ago to invite Stephen J. Meany to address the local branch of the Irish Land League. We found Mr. Meany at Sweeny's Hotel, a famous downtown hostelry in those days. He was a tall, well-built man, well along in years but with glowing memories of the unique experience of his early manhood when as a young press reporter he attended Daniel O'Connell on the Emancipator's famous tour throughout the Emerald Isle agitating for Constitutional reforms. No hall would hold the immense assemblages and so it was that surrounded by from twenty to forty thousand people, one of the most magnetic orators of any era made the hills of Ireland ring with his magnificent rhetoric. As a young man, Mr. Meany's anecdotes impressed me forcibly, but not more so than they did Mr. Wilson and the two other whole-souled Irishmen who represented the Trenton Land League on that occasion.

Peter P. Cantwell was the scholar of the parish. A school-master in Ireland, he became the first male parochial teacher in Trenton. People whispered, rather than talked aloud, of his accomplishments.

"And e'en the story ran—that he could gauge."

At all events, his fellow-countrymen here leaned rather heavily

on the dignified school teacher whenever there was need to cast resolutions, petitions and other important papers into correct literary form. Mr. Cantwell's health failing prematurely, he devoted himself exclusively to the duties of a European steamship agent and a dealer in books, toys and notions at what is now 9 Centre Street. I remember how we youngsters lined up in front of his show windows at holiday times a few pennies richer than usual and studied how we could get the most for our money. Mr. Cantwell also was a Justice of the Peace, an office that carried some weight in the long ago. Mr. and Mrs. Cantwell were both from Tipperary and both died in their early forties. They left the city and state two gifted sons—the late lamented Dr. Frank V. Cantwell, of high surgical fame, and the Rev. William P. Cantwell, LL.D., of Perth Amboy, a trenchant writer, witty orator and idolized parish priest.

Thomas Crawford, by reason of his civic merits, his business ability and his unremitting devotion to religious work, earned for himself a place of honor among Trenton's pioneer Catholics. He came from Dublin, about 1850 or earlier, and settled under the shadow of St. John's Church. Having learned the blacksmith trade from Henry M. Lee, his energy and ambition led him soon to open a shop of his own at Market and Lamberton Streets, and he became one of the city's leading horseshoers. Later in life he went into undertaking and scored a fine success. Mr. Crawford was tireless in his support of St. John's Church from first to last. In the early days the congregation was recruited from all the country around, and I recall hearing men talk of walking from the quarries at Greensburg, from Lawrenceville, Bordentown and other points from five to ten miles away to attend Sunday Mass. Mr. Crawford, accompanied by Matthew Weldon, tramped this wide range of country several times collecting subscriptions for the church. For many years Mr. Crawford was one of the trustees. Mr. Crawford's steadfastness in good work may be realized from the fact that he was for fifty years president of the St. Vincent de Paul Society. His force of character, his resourcefulness and his zeal on behalf of a worthy undertaking, no doubt, went far towards keeping that little body together through periods of stress and trial. Although he does not seem to have been an office-seeker on his own account, Mr.

Crawford took a hand in politics in support of the Democratic ticket. He was a good "mixer" and possessed a tactful spirit in all the relations of life. He was, I think, the first Catholic summoned to do Grand Jury service in Mercer County, New Jersey, and he told me how, in a case in which an Irishman and a negro were involved, a narrow-minded juror from Hopewell Township blurted out that he wouldn't believe an Irishman on his oath. Did Mr. Crawford fly into a rage, as the circumstances might justify? No, but he "called" the Hopewell juror in a quiet way, asking him with that irresistible smile of his what justification he had for such a statement. The man tried to evade the issue but Mr. Crawford kept him in hand while the rest of the jury suspended business to listen and finally Mr. Hopewell man admitted that he had spoken thoughtlessly and without reason. An interesting sequel was that Mr. Crawford and the rural juror became fast friends and so continued ever after.

It was in ways like this, spread over a long life which almost reached fourscore years, that Mr. Crawford broke down bigotry and performed useful civic service. Mrs. William M. Jamieson and George Crawford are the only survivors of a large family. One son, Thomas, died some years ago, and a grandson, Thomas, also passed away, but it is an interesting circumstance that Thomas IV, who recently blessed the home of Mr. and Mrs. Daniel I. Crawford, has received in baptism a name that deserves a lasting place in Trenton's Catholic records.

Mr. Crawford was not the first Catholic undertaker in Trenton. "Jerry" Kelly, who as a lad served Mass for Father Mackin, had become an upholsterer in Philadelphia during the '60s and on Father Mackin's return, Mr. Kelly set up the funeral directing business alongside St. John's Church. He prospered under Father Mackin's favor, but subsequently ill health intervened. "Jerry" was a mild-mannered man, gentle as a woman, and is remembered for his amiable traits.

A daguerreotype to stir old memories turned up the other day. It dates back sixty years and shows the bright faces of three of Father Mackin's altar boys—Jerry Kelly, Will Cavanagh and Pat Tuohy. Cavanagh later was a popular member of the parish choir and Tuohy, I think, became a church trustee. Tuohy married Will's sister and removed to Newark, New Jersey, where

one of his sons became a priest. Cavanagh went to Wilmington, Delaware, and afterwards to Philadelphia, where he died recently, greatly respected, his nephew, Father Tuohy, celebrating the requiem at his funeral. And now the quaint little daguerreotype is the precious souvenir of a dignified matron who was a playmate of the three altar boys of the long ago.

Anthony Shields owned the house where "Jerry" Kelly started in business (3 Centre Street), and conducted the manufacture of slippers in the rear. Mr. and Mrs. Shields came from Sligo and it looked at times as if most of the other slippermakers of that ancient town had followed them to Trenton. Carpet slippers used to be much worn and a dozen hands were employed in the busy seasons. What a jovial set they were—"Uncle Mickey" Shields, Pete O'Connor, the Fagans, Johnnie McGowan, the singing comedian, and others whose names are forgotten. Luke Dillon, ardent Irishman, visited from Philadelphia occasionally; he afterwards underwent the horrors of solitary confinement in a Canadian prison for alleged complicity in an attempt to blow up the Welland Canal locks, but is again free, having served only a few years of his life sentence. Cut and jibe and joke and snatches of an Irish rebel song flew around the workroom and meanwhile the carpet slippers piled in a mound in the centre. And when labors were suspended, Mrs. Shields had a full table in readiness. Ever cheery as a cricket, she was a wonderful little woman. She scarcely knew A from B but she had a head full of knowledge. She had a home cure for every ill and she thought nothing of sitting up all night with a sick neighbor. If the pot of broth for her own boarders was particularly savory, a big bowlful invariably went next door. If there was a gathering at a neighbor's for a marriage, a christening or a sadder event, she insisted on helping to lay the cloth and loaning her own tableware. Mrs. Shields put life in her husband's business and made an excellent saleswoman. If the Shields' and their boarders—all dead now—were typical of Sligo people, then Sligo is a pretty good town to abide in.

John McQuade acquired a deserved competence and his later years were spent in comfort at his Ferry Street home. A man of positive convictions and honest in word and act, he did not readily yield to opposition, as evinced by his protracted suit

against the Pennsylvania Railroad for damages growing out of a change of street grade. Defeated in New Jersey, he carried the litigation to the Washington courts. Among intimate acquaintances, he was a lively, pleasant companion and loved discussion. Once he loaned a young business man of my acquaintance two hundred dollars, but when a promissory note was offered in acknowledgment, he spurned it with the indignant rejoinder: "If I didn't trust you better than that, I wouldn't let you have the money at all." His favorite recreation was a game of cards with a few old cronies, among them my father, and the little party often became so engrossed over "Forty-fives" that they lingered far into the night. I think that once or twice they stayed so late that they were just in time for early Mass next morning. Not Sunday Mass, bear in mind, but week-day Mass, for those old fellows were regular attendants every morning, when they were able to be about. Mr. McQuade brought a deeply religious spirit from his native county of Meath and it held him to the last. The large statue of the Sacred Heart in the niche in front of the Sacred Heart Church was his gift.

Dr. P. J. Gallagher, who married Miss Ann King, a niece of Father Byrne, was prominent during the twenty-five years that he practised medicine in Trenton. He was of the sterling Catholic type characteristic of Donegal, and he reflected honor on his Church and city by a life filled with kindly, charitable deeds incident to his profession.

When John Shields, Sr., took up his residence on Mercer Street, about 1849, there were cornfields all around, but he lived to see the neighborhood grow thickly populated. He was a millwright and carpenter, but later in life erected a store north of the Sacred Heart Church and carried on the flour and feed business. He was a County Antrim man and had some of the stern traits of that section, but this was only on the surface. He long worked with the other charitable members of the St. Vincent de Paul Society and was a kindly, worthy citizen.

Mrs. Ellen C. Howarth, who wrote a good deal of religious, sentimental and patriotic verse that won the favor of as distinguished a critic as the late Richard Watson Gilder, long editor of the *Century Magazine*, was one of the members of the Catholic colony in Trenton up to the time of her death. She wrote

under the nom de plume of "Clementine" and there are two volumes of her poetry to her credit.

Michael O'Neill, the portly grocer, did business for years in the Third and Fourth Wards and had a wide acquaintance. Several sons, Francis, Felix and John, are well-known citizens and his widow, having crossed the ninetieth milestone of life, is probably the oldest female member of the Sacred Heart Church. With William Jamieson, Sr., another fine type of the rugged old Catholic pioneers, strong of arm and of alert, active mind, she shares the honors of being the longest lived of parishioners in the mother parish of the city.

Filial modesty should not, I suppose, prevent a reference to my father, Michael Cleary, who for two score years was active in every local movement for the Irish cause, was an officer in various fraternal and charity societies and in the religious fraternities of his parish. He also busied himself considerably with Democratic ward politics and by appointment of Mayor Magowan served a short term as a city Tax Assessor. For many years he conducted next to the Sacred Heart Church a store for the sale of Catholic books and religious articles.

Out of the recollection of the living but still indispensable figures in any sketch of early Catholicism in Trenton, are the Hargous and Sartori families, the former French and the latter Italian. John B. Sartori was a manufacturer of calico goods and priests from Philadelphia frequently said Mass in his house previous to 1814. The house is still standing, but has been altered. He, together with Captain John Hargous, appears to have furnished most of the financial backing which encouraged the building of Trenton's first diminutive church, fifty feet long by thirty feet in width. Mr. Sartori, who was the first Consul General from the Pope to the United States, eventually returned to Italy and died there. The Hargous family gradually removed from Trenton to New York. The silver-toned bell which has been doing service in St. John's (now Sacred Heart) Church for sixty years bears the names of Louis and Miss M. M. Hargous as donors. Peter A. Hargous, a son of Captain John Hargous, was in his day a benefactor also, supplying five hundred dollars to save the original church from Sheriff's sale after the Irish Catholics had abandoned it. Although both the Har-

gous and Sartori families have long since lost all representation in Trenton, they deserve to be held in everlasting gratitude.

No family was more prominently identified with the early history of St. John's Church than the McLeas. William and his wife, who, on coming from Ireland located for a time near New York City, were attracted to Trenton by the opening of the iron mills on the Delaware River bank and they brought with them numerous sons and daughters. The boys, all hale, hearty youths at the time, were James, William, Robert, Daniel, Peter, John and Thomas. James went to sea and was never again heard from. Of the others several found employment in the mills referred to and John had a position of responsibility as head of the finishing department. The parents conducted the Washington Hotel on Union Street and later purchased the Bloomsbury House, whose history dated back to Revolutionary times. The McLeas had the reputation of most hospitable landlords. Their first thought was the comfort of their guests and their last was the boarders' ability to pay. It was a saying that no decent person was ever turned from their doors. Parents and children were zealous and generous supporters through many years of the struggling parish church from its erection. All the boys have passed away, as have Margaret and Sarah, their two sisters. Margaret became the wife of Michael Convery, a crockery dealer, and this worthy couple were the parents of William J. Convery, present head of one of Trenton's best-known furniture firms and who for a number of years was a Trustee of the parish church; Mrs. William Brice, Mrs. Timothy Furlong, Robert A. Convery, and Sarah and Catharine Convery, who became Sisters of Charity. Sister Margaret (Sarah) died some years ago; Sister Grace is in charge of the Catholic Academy, conducted by her community, at Hoboken, N. J.

If space permitted, the old Irish families could be marshalled at much greater length. But having already gone beyond the approved limits, I can only make hurried reference to a few others.

Andrew, Thomas and Edward Brown, all closely related, were leading citizens of Lamberton Street. The late Thomas A. Brown, Excise Commissioner and Druggist, and Councilman James Brown were sons of Andrew. Rev. James T. Brown is

a son of Thomas and there are several daughters, including Sister Donata, of the Sisters of Charity.

Felix McGuire, father of Dr. J. J. McGuire and other children prominent in Catholic circles, was a well-known coal dealer for years.

John Dunphy, who gave two sons to the priesthood and a daughter to the convent, lived on Cooper Street, where he and his wife kept a general store.

Mr. and Mrs. Patrick Connelly, a worthy, hard-working couple, left a numerous progeny including in the present generation Rev. Joseph Casey, Dr. John A. Connelly, Edward F. Connelly, of the *Times* staff, and others almost equally well known.

Second street is one of the neighborhoods where the early Irish Catholics settled in large numbers. Among them was David Powers, who lived to a patriarchal age. In his youth he was one of the best foot-ball players and all-around athletes in the County Waterford, Ireland. Patrick T. Powers, his son, must have inherited the paternal spirit for he has risen to national distinction as a base-ball manager and promoter of athletic meets of all kinds.

The Egans, the Flanagans, the Dwyers, the Nolans, and various other families gave sons and daughters to the Church and left honorable records.

Other "pillars of the parish" in by-gone days were Michael Donnelly of Furman Street, James Campbell of Union Street, William Bayley of Second Street, James Kane, one of the builders of St. John's Church; Daniel Higgins, James Fury, Marshal John Tyrrell, Patrick McGrory, Peter Rafferty, Councilman Richard Kelly, James Duffy, "Judge" Patrick Murtagh, Peter Grattan, the Schroth's, John D. Gribbin, Matthew Weldon, William Anglum, John Dewan, Luke Dunn, James Smith, Michael and James Convery, Charles McMullen, Hugh Marion, Patrick Fagan, Edward Moore, the Mullens, Charles Lyons, John McKenna, Patrick Nolan, the Farleys, Michael Curran, John Curran, James Sampson, Alexander Logue, and an army of others. Behind every name there is a story of generous, whole-hearted support of the Catholic cause and a genuineness of faith of which numerous descendants may proudly boast to-day.

The German Catholics of Trenton also supply interesting recollections, but I can make only a passing allusion to the

monumental work of the Sisters of St. Francis—mostly Germans—in founding St. Francis' Hospital over forty years ago and carrying it on with ever-increasing success to this time. There were many of the old Irish stock, too, who, upon the creation of St. Mary's Parish, became pew-holders there, and I have not followed them in the present essay. It would be of interest to say something about those deserving families of the broad countryside on either shore of the Delaware, who drove or walked many miles every Sunday to assist at the Holy Sacrifice, when Trenton was the only town for many miles around which possessed a Catholic Church. From their lives edifying lessons might be drawn. But, as hinted in the beginning, I have not undertaken to present more than random reminiscences of the generation that has almost entirely passed away. I have done little more than scratch the surface, leaving much fertile soil to be worked by more painstaking investigators. The field of priestly labors has scarcely been invaded, for Father Leahy had anticipated the writer there. Let us hope that a comprehensive history, covering the pioneer days of many privations bravely borne and linking up with the privileged era which has seen Trenton created as the seat of a prosperous diocese and the home of two beloved bishops now gone to their eternal rest, may be one of the works which will add lustre and distinction to the next Episcopal administration.

THE "MARCUS WHITMAN MYTH" AND THE MISSIONARY HISTORY OF OREGON

BY LOUIS A. LANGIE

Oregon Territory was that vast tract of country, stretching from the sunny possessions of Mexico on the south to the colder ones of England on the north, with the snow-capped Rockies on the east and the slow-rolling Pacific on the west. Discovered by the Spaniards in 1790; explored by Lewis and Clark in 1805, it comprised in all some 300,000 square miles of virgin forest land, inhabited by more than 100,000 aborigines of seventy different tribes. Though rich in natural resources it lacked the white man's energy until John Jacob Astor founded Astoria as a fur-trading post on the Pacific coast in 1810. Whether the Oregon tribes first conceived a longing for Christianity from the French-Canadian voyageurs that accompanied this expedition, or from the tradition of the Indians whom Father Jogues taught in the Huron mission far back in 1635, is not known, but, in 1832, they sent a petition to St. Louis for the "Black Robes", as they called the Catholic missionaries. Though this appeal was fruitless, it was followed, in 1834, by a more successful one from the French-Canadian settlers. The answer to their plea was made in 1837, when the lamp of Faith first shed its light in this distant country. Two Canadian priests, Fathers Francis Blanchet and Modest Demers, both of French extraction, were the first apostles chosen for the great work of Christianizing Oregon¹.

Arriving at Fort Vancouver in October, 1839, they celebrated the first Mass ever offered up in Oregon Territory amidst the tears of the French Canadians present, overjoyed at the long denied privilege. Before the winter was spent these two zealous disciples of Christ had baptized one hundred and thirty-four adults and solemnized over forty-five marriages². Such in brief was the auspicious beginning of a work that was to continue

¹*Bancroft's Works*, Vol. XXIX, p. 316.

²*Id.*, p. 318.

until practically every tribe of the seventy had heard and for a great part accepted the doctrine of Christ and His Church.

The spring of 1840, however, witnessed new and greater strides of Catholicism in the increased impetus given to the work by the presence of Father Pierre Jean De Smet, of the Society of Jesus. He came in 1840 in response to the repeated petitions of the Flathead Indians for missionaries. Young, handsome, educated, intellectual and energetic, he was well fitted for this work so eminently consummated by him that it has graven his name ineradicably in the annals of American missionary history. His energy and zeal were inexhaustible. In two brief months he baptized over six hundred persons. Enthusiastic in his task, he left St. Louis in 1840, and during his stay there induced Father Gregory Mengarini, S.J., and three lay-Brothers to join him in his labors. With their help he founded, on September 24 of the same year, the Mission of St. Mary, the first among the Indian tribes of Oregon.

So eagerly did the Flatheads take to the Catholic Faith that in 1842 Father De Smet, anxious to realize to the full his opportunity, left for the Missouri border to lay his ever-multiplying needs before his superior. His appeal was not in vain. The following year witnessed in the persons of Fathers Adrian Hoeken and Peter De Vos, the addition of two more Jesuit priests to the now rapidly increasing band of missionaries³. Father De Smet, however, was not satisfied. He knew the possibilities of his field. More assistance was vitally necessary. He left for Europe. There, animated by the success of his missions and supremely optimistic as to their brilliant future, he pleaded a forcible case. So impressed were those that heard him that he returned to Oregon the following spring accompanied by four priests, Fathers Ravalli, Nobili, Vercruysse and Accolti, six Sisters of Notre Dame and several much-needed lay-Brothers⁴.

Meanwhile the indefatigable Blanchet had not been idle. Striving with a will and zeal unparalleled, he had widened his field of labor until it was no longer within the power of his small band to successfully carry on their divine work. Help

³*Bancroft's Works*, Vol. XXIX, p. 325.

⁴*Id.*

must be had or the harvest so laboriously sown would never be reaped. Acutely aware of the exigencies of the missions, Blanchet departed for Europe. Pleading his cause before the clergy and laity of Belgium and France, he was heard everywhere with the greatest interest and enthusiasm. Cooperation was immediate. He returned to Oregon equipped with the necessary funds for the support of the missions and accompanied by twenty-one recruits, including three Jesuit and five secular priests, seven Sisters of Notre Dame, two deacons and four lay-Brothers⁵.

So rapidly, so zealously, so irrepressively did the great work progress that in 1846 Pope Gregory XVI raised Oregon Territory to an ecclesiastical province with three Sees: Oregon City, Walla Walla and Vancouver Island. The first See was allotted to Archbishop Francis Blanchet (he had been elevated to an archbishopric in 1844); the second, that of Walla Walla, to his brother, Father A. M. Blanchet; the third, Vancouver Island, to Father Demers,⁶ these two having been named the bishops of the new dioceses.

Urged on by the hearty encouragement received and by the ever-increasing members of their band, the missionaries, under the guidance of Archbishop Blanchet and Father De Smet, founded in rapid succession St. Mary's Convent for girls; St. Joseph's College for boys; St. Ignatius' Mission among the Pend d'Oreilles; St. Francis' Chapel among the Kalispelnes; St. Francis Regis', in Colville Valley; St. Peter's, at the Great Falls of the Columbia; the Assumption, on Flatbow Lake; and the Holy Heart of Mary among the Kootenais.⁷

Between the years 1840-46 over six thousand natives were converted to the Faith.⁸ Flatheads, Cayuse, Coeurs d'Alenes, Yakimas, Pend d'Oreilles, Kootenais, Kalispelnes, and all the tribes the missionaries reached in their teachings, eagerly embraced Catholicism. Father Adrian Hoeken brought three whole nations under the banner of Christianity. Father Ravalli con-

⁵*Bancroft's Works*, Vol. XXIX, p. 326. The Jesuits were Fathers Gaets, Gazzoli, Menestrey; the secular priests were Fathers Le Bas, McCormick, Deleveau, Pretot, Veyret.

⁶*Id.*, p. 327.

⁷*Bancroft's Works*, Vol. XXIX, p. 327.

⁸*Id.*

verted the greater part of the Cayuse, Yakimas and Polases. Archbishop Blanchet in his first visit to St. Ignatius' Mission confirmed over six hundred savages.⁹ Fathers Zerbinati and Mengarini, on Christmas Day, 1847, gave Holy Communion to the whole tribe of Flatheads, among whom they had been laboring.¹⁰ Fathers Point and Joset also had the consolation of admitting the whole tribe of Coeur d'Alene to Communion on this auspicious day.¹¹ Such was the work done by the early missionaries; such the progress made by them, whole tribes at one time embracing the Catholic Faith. So rapidly did the field of their labors widen that before the close of 1847, one archbishop, three bishops, fourteen Jesuits, four Oblates, thirteen secular priests, thirteen Sisters of Notre Dame, besides numerous lay-Brothers were zealously engaged in caring for the spiritual wants of the converted tribes of Oregon.¹²

But converting and Christianizing the Indian was not the only work the Catholic missionaries did. Civilizing and educating him were their tasks as well. From them the Indian learned the rudiments of spelling and of grammar. By them the Indian was first taught the use of the plow. Teaching and educating was done at every mission, in every chapel and by every priest. Attached to every chapel was a plot of ground whereon corn, potatoes and wheat were grown. Everywhere the priests of God left the undeniable marks of civilization and education. Captain Wilkes, despatched by the United States Government to Oregon for research purposes, in his enthusiasm over Catholic missionary effort, was moved to exclaim, after visiting Penn Cove Mission:

"It is in possession of the Sackett Tribe. This whole tribe are Catholics and have much affection and reverence for their instructors. Besides inculcating good morals and peace, the priests are inducing the Indians to cultivate the soil."¹³

Governor Stevens, speaking of the Coeur d'Alene tribe, says:

"The Coeur d'Alene are much indebted to the good Fathers for making considerable progress in agriculture. They have abandoned polygamy, have been taught the rudiments of Chris-

⁹*Life Letters and Travels of Pierre-Jean De Smet, S.J.*, p. 1234.

¹⁰*Id.*, p. 470.

¹¹*Id.*, p. 477.

¹²*Bancroft's Works*, Vol. XXIX, p. 328; *Oregon Missions*, p. 49.

¹³*Oregon Missions*, p. 32; 34.

tianity and are greatly improved in morals and the comforts of life. It is indeed extraordinary what the Fathers have done at the Coeur d'Alene Mission."

Such words from the lips of men of the prominence of Captain Wilkes and Governor Stevens speak eloquently for the work done by the Catholic missionaries in Oregon.

However, all this progress and unprecedented success could not well be gained without the greatest suffering and sacrifice. Self-condemned to direful privations and exposed to all manner of dangers, enduring alike the heat of summer and the cold of winter, braving the treachery of the Indian and the peril of the forest, sharing alike the life and the fare of the savage, the missionaries applied themselves to their task with heroic self-denial and devotion. Father Christian Hoeken, S.J., gives some small idea of the sufferings and trials of the life of the early missionary in the following letter to Father De Smet; an account of his journey to the Fort Vermilion Mission:

"We were almost out of provisions, entirely alone where we could see nothing but snow. The snow was high around us and our horses would not proceed. To fill our misery, rheumatism seized both my knees so that I could not set one foot ahead of another. . . . Moreover the keen northern cold froze my ears, nose and feet. Meanwhile we advanced painfully over mountains of snow, till night summoned us to plant our tent, which consisted of a square piece of skin tent cover. The fire is kindled; we have only a morsel to eat (in ten days we had nothing to eat but a prairie hen and a little bread). Now repose for a few hours. Impossible. Sleep has fled our eyelids. The smoke blinds and stifles us. The snow and rain fall on us all night long."¹⁶

But privation and pain were not the only sufferings endured by those stout hearts. Sickness, disease, death were ever-present perils. Knowing not ties of family, pledged to their work by sacred vow, they faced all danger with calm indifference. Whatever the prosecution of their work demanded of them they readily gave, even to life itself. Father Pendory, one of the early Oblate Fathers, was killed by the Indians of the Upper Columbia while

¹⁴*Life Letters and Travels of Pier re-Jean De Smet, S.J.*, p. 1373.

¹⁵*Id.*, p. 1252.

ministering to them." Father Zerbinati, a Jesuit, who came across the plains with Fathers Joset and Magri in 1843, was drowned while traveling from one to another of his missions. Father Christian Hoeken, S.J., died from smallpox contracted whilst working among pestilence-stricken Indians." Father De Smet himself all but yielded to the ravages of the same dreadful disease in 1850. Such was the spirit of the Catholic missionary in all his labors amongst the Indians of Oregon. A spirit of devotion, of denial, of sacrifice, that made from a non-existing Christian Faith in 1835, converts of over thirteen thousand souls in 1851, the work of little more than fifteen years.

True to the words of the prophecy Christ's Church, however, was not to prosper without persecution. Persecution it has suffered, wherever it has existed and persecution it suffered in Oregon. Scarcely fifteen years after the indefatigable missionaries had completed the foundation of a great spiritual kingdom in Oregon (1851), envious minds diabolically sought to shatter the resplendent testimony of their weary years of noble endeavor. Too purely based, Catholic Oregon was not to be successfully attacked by open persecution. Odious jealousy and despicable prejudice attacked from ambush that which was too powerful to be confronted in the open. Calumny and slander attempted to accomplish the overthrow of Catholic success in Oregon.

In Oregon Territory, besides the missions conducted by the Catholics, there existed a few others, among them one promoted by the American Board of Missions. This was in charge of Dr. Marcus Whitman, a physician and minister of the highest character. With him worked the Rev. H. H. Spalding, a zealous but prejudiced and rather erratic character. Guided by them the mission enjoyed a brief prosperity, followed by a period of decay and disintegration. Aroused by the imminent dissolution of his mission, Whitman left for the East, in 1842, to petition the American Board at Boston for help, financial and otherwise, to carry on the work of his mission. It is also probable that, starting on his journey, he may have entertained some idea of bringing, if possible, new laborers to till the soil of his mission

⁴*Id.*, p. 1237.

⁵*Id.*, p. 1237.

and the land thereabouts, as he never had much success with Indian labor. One year after he returned to Oregon accompanied by a nephew and a few representatives of the migration of 1843. Less than four years after this, he was murdered by the Indians of his own mission, who were half crazed by a prevailing pestilence.

Eighteen years after this murder of Dr. Whitman, Rev. H. H. Spalding published a sample of his fertile imagination, that remarkable bit of libelous fiction, an appealing tale, full of romance and adventure relating how Marcus Whitman "saved Oregon to the United States."

According to this Oregon Territory is supposed to be little known to the United States Government. What little is known about it makes the territory worthless in the eyes of official Washington. Congress is ill-informed about the natural characteristics and resources of the Territory and regards Oregon with indifference, believing the Rocky Mountains to be impassable and to cut off all approach to that country. The Catholic missionaries, with the cooperation of the Hudson Bay Company, plan to take advantage of the opportunity and to sell Oregon to the English government. How and by what legal process we fail to understand. Marcus Whitman, calmly guiding the destinies of his mission, learns of the intended plot. He rides East and divulges it to the Government, at the same time convincing President Tyler and Congress of the great value of Oregon Territory. Official Washington after Dr. Whitman's visit decides to proclaim Oregon a possession of the United States on the condition that it can be approached overland. Whitman sets out to demonstrate the practicability of the passage through the Rockies and beyond to the plains. He organizes a great band of immigrants (in reality the migration of 1843) and leads them to and over the high-peering ranges of the Rockies. Oregon is saved to the United States and Dr. Marcus Whitman is the saviour.

Such is the story of the "Marcus Whitman Myth," but far from such are the facts of history. Taking the events of the "Myth" separately, let us first consider what motives the Catholic missionary could have had for selling Oregon to England.

The Catholic missionary in Oregon, as he is everywhere, was

engaged in a moral work, the work of Christianizing and civilizing the Indian. Bound by sacred vow to the field of spiritual labor, to poverty and worldly want, the Catholic missionary, if true to his Divine calling, could have been prompted to deliver Oregon to England for no reason of personal aggrandizement or material compensation. We challenge any advocate of the "Marcus Whitman Myth" to prove one instance of infidelity to calling among the early priests of Oregon.

But while some critics, though prejudiced, admit that personal gain could not have prompted the Catholic priests to sell Oregon to England, still they point an accusing finger at his love of England and his hatred of the United States. It is the only other possible motive. And yet of all the early missionaries not one was from England. True, some few, Fathers Blanchet, Demers and two or three others were from Canada, but they were all of French extraction and true to their blood; no ardent love for England smouldered in their breasts. But taking precedence over this truth comes the fact that no small number of the Catholic missionaries were citizens of the United States by legal right, and those not citizens by legal right were at least such in mind and spirit. Our country to them as a haven of refuge, a land of liberty, free in religious practices and belief. They came to preach the Faith to the Indian, to convert him to its practice. Sure of protection, or at least freedom, in the prosecution of their divine task under the flag of the United States, uncertain of it under the banner of England, the Catholic missionary had all to gain by allegiance to the Stars and Stripes. Father De Smet, the foremost figure in Oregon missionary history, eloquently bespeaks the attitude of the Catholic missionary of Oregon towards the United States in the following letter to Colonel Mitchell:

"In the limits which I trace, the President of the United States will find an extent of country vast enough to be represented by three or four more stars, which will enhance the lustre of the galaxy in the flag of the Union. This great territory will hold an immense population destined to form several great and flourishing states."⁷⁸

Father Leslie, another missionary, prominent in the history of

⁷⁸*Life Letters and Travels of Pierre-Jean De Smet, S.J.*, p. 62.

Oregon, gives further evidence of Catholic desire for United States recognition, when in 1840 he wrote his famous appeal for the admission of Oregon to the sisterhood of States. Such were the feelings of the Catholic missionaries towards our government. Such was their passionate desire for early recognition and protection on the part of the United States. He who would attempt to prefix "Un American" to Oregon's Catholic missionary history echoes but the slander of a heart poisoned by the viper of prejudice and a mind blackened with the char of envy.

Examining the next startling bit of fiction in that wondrous work of imaginative literature, the much renowned ride of Dr. Whitman to Washington and the East, "to wrest Oregon from the grasp of England," we are amazed to learn that, previously to the information rendered by the Doctor in Washington, Oregon was little known in official circles. Its natural resources and possibilities were considered worthless, and the Rocky Mountains were believed to be impassable.

The more reliable facts of history, however, show that prior to March, 1843, Oregon had been far more extensively explored, reported on more often, more thoroughly debated in Congress and made the subject of more numerous and elaborate reports of Congressional committees than any other territorial acquisition. Between the years 1821 and 1843 Oregon had been discussed at seventeen different sessions of Congress. During the seventeen sessions, eleven reports of committees of the Senate and of the House, were made in addition to reports of J. B. Provost and Lieutenant W. H. Slacum, special government agents. Besides these reports, there was also the account written by Captain Bonneville to the Secretary of War in 1835, relating his success in driving twenty loaded wagons through the South Pass of the Rocky Mountains into Oregon Territory." Also in the report of the military committee (1830) was the letter of the Rocky Mountain Fur Company stating how its members had explored the whole region of Oregon Territory and had driven ten wagons loaded with from eighteen hundred to two thousand pounds each from St. Louis to South Pass. Continuing on in their letter they say: "The ease with which it was done proves the facility of communicating overland with the Pacific; the route beyond the

"Congressional Globe; Annals of Congress, 1821-1843.

mountains to Great Falls being much easier than on this side."²⁰ It is in direct contradiction of this knowledge, of this well-founded information of the United States Government that the "Marcus Whitman Saved Oregon" story is based. It was, so the advocates of this myth say, to convince the Government of the resources, the value and the general possibilities of Oregon Territory that Dr. Marcus Whitman made his ride to the East. It was to demonstrate the passibility of the Rocky ranges that Whitman organized and led the migration of 1843, so they claimed. If the Government already knew these things, and they had been the subjects of such numerous Congressional debates, as we have shown them to be, then Whitman made his trip either for some foreign purpose or to confirm an already existing conviction in the governmental mind.

That Dr. Marcus Whitman was prompted to leave for the Eastern States by a foreign purpose is evident from his own personal letters, and those of his wife. From them we learn that the all-absorbing object of his journey was "to save the mission from being broken up just then." On April 14, 1843, Mrs. Whitman wrote to her brother, Jonas:

"My husband's presence is needed very much at this juncture. A great loss is sustained by his going to the States. I mean a present loss to the station and the Indians, but I hope and expect a greater good will be accomplished by it. There was no other way for us to do. We felt that we could not remain as we were without help, and we are so far off that to send by letter and get returns was too slow a way for the present emergency."²¹

Turning to Dr. Whitman's personal correspondence we find the following letter addressed to Mr. Green, Secretary of the American Board of Missions:

"It was to open a practical route and to secure a favorable report of the journey from immigrants which in connection with other objects caused me to leave my family . . . In connection with this let me say the other great object for which I went was to save the Mission from being broken up just then, as you will see by reference to the doings of the Committee . . . I often reflect upon the fact that you told me you were sorry I

²⁰*Congressional Debates*, 1821-1843.

²¹*Transactions Oregon Pioneer Association*, 1893, p. 161.

came. It may not be inappropriate to observe that at that moment the Methodist mission as well as our own was on the point of dissolution."²²

Quoting the monthly organ of the American Board of Missions, which board had supreme control over Dr. Whitman's mission, the *Missionary Herald* for September, 1843, and July, 1848, we note the reasons for his ride as follows:

"It was stated in the last annual report that the southern branch of this mission had been discontinued, but at a special meeting held last October to consider this decision, it was thought advisable that Dr. Whitman should personally communicate the condition and prospect of this station to the Prudential Committee. After a long and toilsome journey he reached Boston in the early spring, and, after hearing the representations which he made, it was resolved to maintain the operation of the mission."²³

The excerpt from the July, 1848, number of the *Herald* is from a brief sketch of his life, prefacing an account of the massacre, and merely says "he made a visit to the Atlantic States in 1843, being called thither by the business of his mission."

As regards Dr. Whitman's relation to the migration of 1843 we again take him at his own words as expressed in the four letters he wrote on his way back to Oregon. The first is written from St. Louis and bears the date of May 12, 1843. The other three are addressed from the Shawnee Indian Mission and written on the twenty-seventh, twenty-eighth and thirtieth respectively of that same month. The first and last letters are addressed to D. Green, Secretary of the American Board, and the second and third to two of Whitman's brothers-in-law.

In the first letter the only reference made to the migration is as follows: "I have made up my mind that it would not be expedient to take any families this year except those that can go at this time."

In the second, that of May 27, he speaks of the migration in the following manner: "I cannot tell you very much about the migration to Oregon. They (the immigrants) appear very willing and are generally of an enterprising character. No one can

²²*Archives of American Board of Missions.*

²³*Missionary Herald*, 1843-1848.

well tell until we are all on the road and get together how many there are. Some have been gone a week and others have not yet started. I hope to start tomorrow. I shall have an easy journey, having no one depending on me."

In that of May 28, to his brother-in-law, he writes: "I shall start tomorrow or the next day. Some of the immigrants have gone a week and others just going. I hope to be expeditious in traveling . . . After we get to Fort Hall I shall try to go rapidly if not before."

On May 30, in his second letter to Green, he again refers to the expedition, saying: "You will be surprised to learn that we are not yet started . . . I shall start tomorrow. I regret that I could not have spent some of the time spent here in suspense, with my friends in the East. I have only a lad of thirteen, my nephew, with me."²⁴

From the above letters and quotations we can readily see that Dr. Marcus Whitman went east "to save the mission from being broken up just then" and he returned, not the organizer and leader of that great band of immigrants of 1843, but merely a casual member of that migration, to use his own words "having not much to do, no one depending on me." Why the advocates of the "Whitman Myth" in their sincere and diligent research efforts have neither quoted nor found these contemporaneous sources is perplexing. Either utter incapacity or gross dishonesty can be the only possible causes in our judgment.

Twenty years and more had elapsed since the first petition had come out of the West for the "Blackrobe." And now the vast work was well nigh complete. One by one the venerable missionaries had gone hence. Most of them had been French, and they had labored with the brilliant swiftness that has marked the Gallic conquest throughout the world. Now they had gone, De Smet, the patriarch of all, alone remaining. Father Pendory in unselfish devotion offered his life in propitiation for his unknown slayers. Father Christian Hoeken, among the first companions of De Smet, had spent many years upon the mission, till at last consoling and ministering to his plague-stricken children he falls a victim to the loathsome ravage of smallpox, a martyr to the

²⁴For full text of letters of May 27 and 28 see *Transactions Oregon Pioneer Association*, 1891, p. 177-9; for those of May 12 and 30, Vol. 138, MSS, American Board of Foreign Missions.

cause of Christianity. Many thousands of miles in those trackless forests Father Demers had traveled in his journeys from mission to mission; oftentimes faint from the want of food, living on roots and dried berries; as he wrote to his superior, his coffee the parched grains of wheat. The labors of these men are a glory to the Church of America and their names are writ large in the missionary annals of all time.

Mayhap, the conversion of Oregon as a missionary achievement has been surpassed; maybe it is but a backwater to the swollen stream that has inundated vaster plains, and carried on its crest the spoils of more overwhelming deluge. Certainly, the Oregon Mission will never attain to the fame of the Paraguay Reductions or essay comparison with the exploits of Jogues and his companions. A backwater, maybe, and yet nowhere more convincing proof of the ultimate triumph of the Catholic Church or of her Divine mission "to teach all nations." From the missionary's lips the Indians of Oregon learned the words of truth; from his example the lesson of an upright life. And still more, everywhere he went, the Catholic missionary, true to his religion and his conscience, preached the love of country, love of the United States, as well as love of God. So, in due time, how natural it appears to behold Father Leslie earnestly and eloquently appealing in the name of the American residents of Oregon for American protection and Oregon's admission to the sisterhood of States. And how wise and happy was the choice of the American Government, when it selected Father De Smet in the troublous years of 1868-70, when Indian affairs were assuming the nature of a national calamity, to act as its mediator to the Indians. It gave, thus, to this venerable patriarch, an opportunity which he so dearly coveted, to seal with political justice those early principles of truth and purity he had taught the Indian to love and practise.

The Catholic Church in Oregon has long since ceased to be a missionary venture. It is to-day the glory of the western horizon, a restraining arm and a guiding spirit to that unruly movement so confusedly styled "progress."

DIPLOMATIC INTERCOURSE WITH THE POPE

By THOMAS F. MEEHAN

One of the probable results of the great world-war will be the return of the Holy Father to his rightful place as a sovereign in the general council of the nations. Already there is a demand that his diplomatic rights shall be restored where they have been slighted, and that direct communication with the Vatican be re-established by those governments where for some years it has been broken off. Direct diplomatic intercourse between the Government of the United States and the Pope is neither novel nor unprecedented in our history.

An investigation of the official register of the State Department at Washington gives the following list of the diplomatic representatives of the United States at the court of the Pope:

Jacob L. Martin, North Carolina, confirmed as *chargé d'affaires* April 7, 1848. Died at post August 26, 1848.

Lewis Cass, Jr., Michigan, *chargé d'affaires* January 5, 1849. Minister Resident, June 29, 1854. Presented credentials as such November 9, 1854. Took leave November 27, 1858.

John P. Stockton, New Jersey, Commissioned Minister Resident June 15, 1858. Took leave May 23, 1861.

Alexander W. Randal, Wisconsin. Commissioned Minister Resident August 6, 1861. Left post about August 4, 1862.

Richard M. Blatchford, New York. Commissioned Minister Resident August 9, 1862. Left post and resigned in United States October 6, 1863.

Rufus King, Wisconsin. Commissioned Minister Resident October 7, 1863. Was previously commissioned March 22, 1861, but declined. Left post August, 1867. Resigned in the United States January 1, 1868.

The temporal power of the Pope having been usurped at this period the legation has since lapsed, but, as can be seen, it existed during the administrations of Presidents Polk, Taylor, Fillmore, Pierce, Buchanan, Lincoln and Johnson and immediately subject in its direction to such notable Secretaries of

State as James Buchanan, John M. Clayton, Daniel Webster, Edward Everett, William L. Marcy, Lewis Cass, Jeremiah S. Black, and William H. Seward.

In view of the fact that continental Europe was then agitated by an almost general spirit of radical political revolution, the date of Mr. Martin's confirmation to Rome (1848) may seem strange, but again the conspiracy of silence comes in. The Mexican war had just ended and the great wave of European Catholic immigration to the United States had begun. Pius IX had ascended the throne in 1846, and most people now forget the high estimation in which he was then held here as a liberal and progressive ruler. This fact can be well recalled since the present official collection of the data of his life for the process of his proposed canonization must develop this and many additional phases of his character. Perhaps the best evidence of his repute in this respect can be seen in the proceedings of a great meeting held, on the evening of November 29, 1847, in the Broadway Tabernacle, New York, for the stated purpose of expressing the "earnest sympathy with which the American people regard the efforts of Pope Pius IX and the Italian people for national independence and constitutional freedom."

According to a report of the event given in the old *United States Catholic Magazine*, "The meeting was emphatically American, and yet mingled in that crowd there were representatives of all the nations of Europe as well as of Southern America. There were also representatives of almost every creed and persuasion in this community, and it was certainly a cheering spectacle to behold all these differences of creed and country merged into one common feeling of real interest and affectionate admiration for the noble attitude which has been assumed and sustained with so much dignity by his present Holiness Pius IX."

Mayor William V. Brady of New York, a non-Catholic, presided, and among the vice-presidents were such other well known Protestants as Mayor Stryker of Brooklyn, Mayor Dummer of Jersey City, Hamilton Fish, Moses H. Grinnell, Horace Greeley, William Kent, William Cullen Bryant, Jacob Harvey, John J. Cisco and James Harper. A long and formal address to the

Pope and the resolutions adopted were read by Horace Greeley, the concluding one being:

"Resolved, That 'Peace hath her victories no less renowned than war'; and that the noble attitude of Pius IX, throwing the vast influence of the pontificate into the scale of well-attempted freedom, standing as the advocate of peaceful progress, the promoter at once of social amelioration, industrial development and political reform, unmoved by the parade of hostile armies hovering on his borders, hopeful for man and trusting in God, is the grandest spectacle of our day, full of encouragement and promise to Europe, more grateful to us, and more glorious to himself than triumphs on a hundred fields of battle."

Letters approving of the meeting and regretting their inability to attend were read from ex-President Martin Van Buren, Vice-President George M. Dallas, United States Senator Reverdy Johnson, and others. The then Secretary of State, James Buchanan, in a long letter of approval of the meeting, said among other things:

"While it has always been our established policy not to interfere with the forms of government or the domestic institutions of other countries, it is impossible that the American people can ever become indifferent to the cause of constitutional freedom and liberal reform in any portion of the world. . . ."

"Although my present position may be peculiar I feel myself at liberty as an American citizen to express the sentiments of my heart in favor of the wise and judicious measures of Pope Pius IX to reform ancient abuses and promote the welfare of his people. . . ."

"I have watched with intense anxiety the movements of Pius IX in the difficult and dangerous circumstances by which he is surrounded and, in my opinion, they have been marked with consummate wisdom and prudence. Firm without being rash; liberal without proceeding to such extremes as might endanger the success of his glorious mission, he seems to be an instrument destined by Providence to accomplish the political regeneration of his country. That he may prove successful must be the wish of every lover of liberty throughout the world."

With such sentiments animating the head of the State Department it must be inferred that the diplomatic representative

of the United States went to Rome, in 1848, under the most favorable auspices.

In the official records of the State Department of the United States, we come across the file of a correspondence during the early '50s, relating to the visit here of Mgr. Bedini and proving the cordial diplomatic connection between the Papal Government and Washington. Edward Everett was Secretary of State—the third incumbent of the office in the cabinet of President Fillmore—and the United States was represented at the court of the Pope-King by Lewis Cass, Jr., of Michigan, who wrote the letters, official copies of which can be obtained at any time from the archives at Washington. They were reprinted in *RECORDS AND STUDIES*, Vol. III, Pt. i, pp. 149-157.

Mention might also be made in this connection of the diplomatic mission to Rome undertaken in the interest of the Union during the Civil War by Archbishop Hughes, at the instance of President Lincoln and Secretary Seward. The counter-move made by Judah P. Benjamin, the Confederate Secretary of State, in having Bishop Lynch of Charleston run the blockade and journey to Rome in a vain effort to obtain recognition of the Confederate States is another indication that "diplomatic connection" with the Vatican is no novelty in our history.

New York has very vivid local traditions of the diplomatic relations of our government with the Holy See in the memory of the venerable Giovanni Baptista Sartori, the first Consul General from the Pope to the United States. His daughter, Eugenia, married Peter Hargous here in 1829 and their descendants make up the numerous family and its connections so well known in New York's social, professional and commercial circles. A later Consul, also one of New York's well-known merchants, was the late Louis E. Binsse. The severing of the long and friendly direct diplomatic relations between the United States and the Holy See came only when the Sardinian robbers spoiled the patrimony of St. Peter.

There was a partial revival when Governor General William Howard Taft visited Rome to settle some of the complications that grew out of the situation in the Philippines after the Spanish War.



EARLIEST KNOWN PICTURE OF SOUTH AMERICAN INDIANS

THE OLDEST KNOWN ILLUSTRATION OF SOUTH AMERICAN INDIANS

BY RUDOLPH SCHULLER

(Delegate of the National Library at Rio de Janeiro, Brazil, to the Nineteenth International Congress of Americanists, Washington, D. C., December, 1915.)

One of the rarest, and, up to the present day, very little known print concerning South American Indians is an old wood engraving, eight and one-half by thirteen and one-half inches, in the British Museum, London. This picture represents some of the manners and costumes of the natives of the eastern coast of Brazil, as first found by the Portuguese explorers at the beginning of the sixteenth century. The text in German beneath the picture occupies four lines and is as follows:

„Dise figur anzaigt uns das
volck und insel die gefunden ist
durch den Christlichen künig zu
Portugal oder von seinen under-
thonen. Die leüt sind also nackt,
hübsch. braun. wolgestalt von leib.
ir heüßter. halß. arm. scham. füß.
framen und manen ain wenig
mit federn bedeckt. Auch haben
die mann in iren angesichten und
brust vil (1) edel gestain. Es
hat auch nyemantz nichts sunder
sind alle ding gemain. Unnd die
mann habendt weyber welche in
gefallen. es sey mütter. Schwester
oder freündt. darjnn haben sy
kein underschaid. Sy streyten auch
mit einander. Sy essen auch ain-
ander selbs die erschlagen werden

This figure represents to us
the people and island which
have been discovered by the
Christian King of Portugal or
by his subjects. The people
are thus naked, handsome,
brown, their heads, necks,
arms, private parts, (and the)
feet of men and women are a
little covered with feathers.
The men also have many
precious stones in their faces
and breasts. Nor does any one
possess any thing, but all
things are in common. And
the men have as wives those
who please them, be they
mothers, sisters, or friends,
wherein they make no distinc-

und henden das selbig fleisch in den rauch. Sie werden alt hundert und fünfzig iar. Und haben kein regiment."

tion. They also fight with each other and eat each other, even the slain and hang the same flesh in the smoke. They become a hundred and fifty years old. And have no government."

The first bibliographical description of this very rare xylographic leaf, accompanied by a facsimile of the same, as far as I know, was published by Henry Stevens in the *American Bibliographer*, Part I, London, 1854, p. 8.

The leaf is without date; but Stevens believed it was probably printed at Augsburg or Nürnberg in Bavaria, Germany, between 1497 and 1504.

More or less the same statement we find in Sabin's *Bibliography*, Vol. I, No. 1,031, and Vol. V, No. 20,257.

Stevens' bibliographical notice appears again in his *Historical Nuggets, or Bibliotheca Americana*, Vol. I, No. 77, p. 20, where the leaf is quoted as being printed in 1500 (2).

In exactly the same way it is mentioned by Henry Harrisse in his excellent work, *Bibliotheca Americana Vetustissima* (3), except that this foremost authority concerning early printed *Americana* includes the leaf among the prints of 1497, yet without giving any reason whatever to justify this early date.

Finally Justin Winsor in the *Narrative and Critical History of America*, Vol. II, p. 19, where is inserted also a reduced facsimile of the illustration, limits himself to what already had been published by the former bibliographers on the origin and the date of the print (4).

The leaf, or broad-leaf, is believed to be unique (5). The only copy, so far as now known, was bought at the Puttick (6)

(1). Stevens gives *vid* a mistake repeated also by Harrisse.

(2) *A Descriptive Account of My Collection of Rare Books Relating to America*. London, MDCCCLXII, 2 vols., small 8vo.

(3) *A Description of Works Relating to America, Published Between the Years 1492 and 1551*. New York. Geo. P. Philes, Publisher. MDCCCLXVI, No. 20, p. 51.

(4) Boston and New York, 1896.

(5) Stevens and Harrisse, 1. c.

(6) Botteck, in the Ms. notes of the copy of Harrisse's *Bibl. Amer. Vetust*, at the Library of Congress, in Washington, D. C., is probably a mistake.

and Simpson auction sale in London by the British Museum for £3 13s 6d in 1854 (7).

In the manuscript notes which I found in HARRISSE's own copy of the *Bibliotheca Amer. Vetust.* (8), however, is mentioned a second copy of the famous print as belonging to the Royal Public Library in Munich, Bavaria. Unfortunately, I was not able to verify HARRISSE's assertion, owing to the present abnormal condition of affairs. Be that as it may, the print, as already stated, bears no date and no name of the author or the artist. In regard to the date 1497 and 1500, suggested by STEVENS and HARRISSE, respectively, I wish to point out that no student well acquainted with the history of early voyages to America can accept either, for this reason. In the first place, the text beneath the woodcut states explicitly:

"This picture represents to us the people and island which have been discovered by the Christian King of Portugal, or by his subjects . . ."

Thus, the point in question is that of an early expedition to South America, undertaken by the Portuguese. And there are no positive records of any expedition ever sent to South America by the Crown of Portugal before the years 1500-1501.

Now, it is necessary to examine to which one of the early Portuguese exploring expeditions the anonymous author refers. The first voyage took place early in the spring of 1500. Pedro Alvarez Cabral sailed from Lisbon direct for the East Indies, March 9, 1500, with thirteen vessels, and discovered, by a mere accident indeed, on April 22 following, the coast of Brazil, somewhere in the vicinity of the present Porto Seguro (9), where he remained until May 2, 1500. He then pursued his voyage to Calicut, after sending to Portugal Gaspar de Lemos, to bring the news of the discovery of the land, at that time believed to be an island (10), which he named *Terra de Sancta*

(7) STEVENS in his *Historical Nuggets*, 1. c., gives £12 12s.

(8) See the Ms. notes in the above-mentioned HARRISSE copy at the Congressional Library.

(9) *Chronology of the Voyages, in Discovery of North America*. By Henry HARRISSE, London, 1892, p. 683.

(10) See also the *Carta do mestre Joao Physico*, written on the isle of Vera Cruz (Brazil), where he says: ". . . yesterday we almost understood by signals that this (land, Brazil) was an island."

Cruz, the Holy Cross Land. He returned to Lisbon July 29, 1502 (11).

Gaspar de Lemos was at the same time bearer of a letter written at Porto Seguro on May 1, 1500, by Pero Vaaz de Caminha (12), one of the secretaries of Cabral's fleet, and addressed to the King of Portugal, in which he gives a detailed account of Cabral's ten days' sojourn on the Brazilian coast and a remarkable description of the Native Indians found in Porto Seguro.

There is no doubt that Caminha's information was known at the Court of Lisbon so far back as the autumn of 1500 (13). But this official document hardly could have reached the German printers, as it remained unknown and unpublished until the beginning of the nineteenth century (14).

It was, therefore, impossible that this German broad-leaf could have been printed before 1500. But still, even admitting relation between Caminha's letter and the German print, the extreme *terminus a quo* for the latter, in this case, would be, at least, the last quarter of 1500, or the beginning of 1501.

Though, a careful comparison of both texts must convince even the layman that there can be found not the slightest evidence of any kind of relationship between them, they being, as it can be easily shown, the work of two entirely different authors.

The question as to how many expeditions were equipped by the Crown of Portugal at the beginning of the sixteenth century, to prosecute Cabral's discovery and to explore the Brazilian shores remains still open. Most of the writings on the subject are mere conjectures, without any historic foundation (15).

(11) Leonardo da Ca'Masser *Relazione di . . . alla serenissima Repubblica di Venezia sopra is commercio dei Portoghesi nell'India dopo la scoperta del Capo di Buona, Esperanzo*; in *Archivio Storico Italiano*. T. II. Appendice. Firenze, 1845, pp. 7, 51; cf. p. 15. Harriette apparently did not know this account written by Ca' Masser; see the *Discovery of North America*, p. 342 sq.

(12) Published in facsimile by the Instituto Histórico e Geographico da Bahia (Brazil).

(13) *The Discovery of North America*, p. 340 sq.

(14) *Corografia Brazilica*. By Father Manoel Ayres de Casal. Rio de Janeiro, na Impressao Regia, 1817; second edit., *ibid.*, 1833. *Alguns Documentos da Torre do Tombo*. Lisboa, 1892, pp. 108, 121. *Vultos e Descobrimientos*, Pará, 1900.

(15) *A Nova Gazeta da Terra do Brasil* (Copia der Newen Zeytung

The fact, proved by documentary evidence, historical as well as cartographical (16), is that an official Portuguese expedition put out from Lisbon, May 10, 1501, or May 16, according to other texts (17), "to discover new land"; and that those explorers returned to Lisbon, September 7, or 17, 1502. And the only known account, which comes to us of this all important voyage, is the letter of Amerigo Vespucci, on his so-called *Third Voyage* (18), in which is noted the discovery of Cape San Augustinho, the rivers San Francisco and San Miguel, the Bahia de todos os Santos and the Cape Sancta Maria (de la Candelaria) in the mouth of the Rio de La Plata (19).

We possess numerous editions (20) of this letter printed in Latin, Italian, German, and Dutch (21), between 1505-1508.

auss Presilg Landt) e sua erigem mais provavel. Rio de Janeiro, Bibliotheca Nacional, 1914, by Rodolpho R. Schuller.

(16) The Cantino Map, 1501-1502, cf. *O Mappa Portuquez mais antigo do Brasil*. By R. R. Schuller; in the Brazilian newspaper, *O Imparcial*. Rio de Janeiro, May 27, 1914.

The Kunstmuseum No. II. The entire map, as well as the former, reproduced in size of the original in Dr. Stevenson's *Maps Illustrating Early Discovery and Exploration in America*. New Brunswick, N. J., 1906 No. I and II. The latter is an Italian chart, probably Vespucci's own work; 1504-1505.

The Canario Map, 1504-1505; reproduced in full size also by Stevenson.

(17) H. Vignaud *Améric Vespuce*; in *Journal de la Société des Américanistes de Paris*. N. S. Vol. VIII, Paris, 1911, pp. 75, 115.

(18) Never had been accomplished.

(19) The liturgic nomenclature in the Cantino map is quite in accord with Vespucci's itinerary, 1501-1502.

He set sail from Lisbon May 10 or 16, 1501. Reached the Brazilian Coast August 7, or 17; the Cape San Augustinho, August 28; the river San Miguel, September 29; the river San Francisco, October 4; the Bay of all Saints, November 1, and the Cape Sancta Maria (de la Candelaria), February 2, 1502.

Wieser, Fischer, Derby, Stevenson and others give Sancta Marta, which is manifestly, an erroneous paleographic interpretation. The old Portuguese and Spanish mariners used to give to almost every new-found locality the name of the saint on whose feast day it was discovered. And the day of Sancta Marta is the 27th of July, a date chronologically impossible, as Vespucci at that time was sailing homeward and had already passed the Sierra Leona on the coast of Africa.

As to the discovery of the mouth of the Rio de la Plata, I must refer to my article, *A Nova Gazeta*, etc.

(20) HARRISSE, *Bibliotheca Americana Vetustissima*; and *Additions*. FUMAGALLI (UZIELLI): *Vita di Amerigo Vespucci scritta da Angelo Maria Bandini con le postille inedite dell' autore illustrata e commentata da Gustavo Uzielli—Bibliografia delle opere concernenti Paolo Toscanelli ed Amerigo Vespucci per Giuseppe Fumagalli. In Firenze Auspice in Comune April MDCCCIIIC (1898), fo.*

(21) The unique copy printed at Antwerp, 1506-1510, is in the possession of the John Carter Brown Library, Providence, R. I. Only Twenty-five facsimile copies were printed, 1874, for private distribution.

The best known is that included in the collection of travels and discoveries *Paesi Nuouamente retrouati. Et Nouo Mondo da Alberico vesputio Florentino intitulato; Newly Discovered Lands*, etc., published by Fracanzano da Montalboddo in Vicenza, Italy, 1507. In this letter, which was written probably early in 1503, and which is addressed to Lorenzo Pietro de' Medici, referring to the native Indians Vespucci met somewhere on the Brazilian coast, he says:

"Nè anche hanno beni proprii, ma tutte le cose sono comuni, vivono insieme senza re, senza imperio et cada uno se mandemo è signore. Tanto moglier menano quante vogliano; et el figlio se misida cum la madre, et el fratello cum la sorella, et el primo cum la prima et lo scontrado cum quello che se scontra; ogni volta che vogliano i matrimoni divideno; et in queste cose ni uno serva ordine . . ."

" . . . in le labre VII pietre, de le quale assai sono de longheza de mezo palmo . . ."

" . . . et anchora stetti zorni XXVII. in una certa cità, dove io vidi per le case la humana carne salsa et a

"There is no patrimony among them, but every thing is common. They have neither King nor government; and each one is his own master. They take as many wives as they please. In the intercourse of the sexes they have no regard to kindred, intermarrying the son with the mother, the brother with the sister (and so on) . . . in these things they live ungoverned by reason . . ."

" . . . Their cheeks, their jaws, their noses, lips and ears have not one little hole only, but many large ones in them; so that I have often seen one with seven holes in the face . . . It will hardly be believed, that one man had seven stones in his face, each one more than a half a span in size . . ."

"I saw in the houses of a certain Indian village, in which I remained twenty-seven days, where human flesh, having

Here is one thing particularly worthy of mention, Giovanni di Leonardo da Empoli (24), of a Tuscan merchant and banker family, in a letter written at Lisbon, September 16, 1504, and addressed to his father in Italy, giving him account of the voyage to the East Indies, he had then accomplished with the great Portuguese conqueror Affonso de Albuquerque, among other things, refers: "ci troviamo tanto avanti come la terra della Vera Crocie, è si nomata, altra volta dischoperta per Amerigho Vespucci."

And speaking on the Indians of Brazil, mentioned by him the True Cross-Land (25), he says: "la gente d'essa sono di buona forma; vanno nudi: . . . s'adornano di penne di papaghalli, et loro labra piene d'ossa de pescie . . . fede nessuna non tengono, salvo epicurra mangiano per comune loro victo charne humana, la quale sechono al fummo come noi la carne del porcho"——" . . . the people there (in Brazil) well formed, they go naked . . . they adorn themselves with parrots' feathers . . . and their lips full of fish-bones . . . they have no faith, but live as epicurians. . . . they eat usually their war prisoners, human flesh, which they dry in the smoke as we do hogs' flesh."

As it would involve a long dissertation about the authority of that passage in Giovanni da Empoli's letter, I pass over, whether it is his own observation, or whether it is merely an extract from a Vespucci letter. If so, it is most remarkable in a letter written at the close of 1504; and, surely, deserves the attention of all students of Vespucci literature (26).

Finally, the words "The people and island which have been discovered by the Christian King of Portugal" do not occur in any of the numerous Latin and Italian editions of the Vespucci letter, but only in the title of those printed in Germany, as for instance, in the Nürnberg and in the Leipzig edition of

(24) *Chopia de una lectera mandata da Giovanni da Empoli a Lionardo suo padre del viaggio fe' a Malacha*; published by Giuglielmo Berchet, in *Narrazioni Sincrone—Raccolta Colombiana—Fonti Italiane*. Parte III, Vol. II. Roma, MDCCCXCIII, No. LXXXII, pp. 180, 181. See also *Viaggio fatto nell' India per Giovanni da Empoli fattore su la nave del seren. re di Portogallo, per conto di Marchionni de Lisbona* (with some variation) in Ramvsio, *Navigat et Viaggi*. T. I. Venezia, 1554, 158a.

(25) Name employed also by Mestre Joao Physico, and by the anonymous author of the map termed *Cantino*.

(26) Humboldt, *Examen Critique*. Vol. V, p. 139.

1505; and in the Strassburg edition of 1506, whose title commences as follows:

"Von den neuen Insulen und Ländern kürzlich durch den Christenlichen König von Portugal wol erfunden sind"—"Concerning the new islands and countries which have lately been discovered by the Christian King of Portugal . . . "And beneath the colophon of the Strassburg edition (27) there we find even a woodcut of the King of Portugal receiving Vespucci.

Whatever I may have omitted, I think, after such conclusive proofs, there can be no further doubt as to the origin of the description of the Indians presented in this illustration. And, as the German translations of Vespucci's letters were all made from a copy which some booksellers beyond the Rhine obtained from Paris (28) as early as May, 1505, it is logic that this broad-leaf must have been printed after that date; perhaps in the same office and at the same time as the famous *New Gazette from the Brazil-Land*, another German broad-leaf, which, as I have already shown in a pamphlet (29) presented to the Nineteenth International Congress of Americanists, is also based upon Vespucci's narrative of his first voyage to Brazil by order of the King, Dom Manoel of Portugal.

The question as to whether the illustration is a derivative of some yet unknown original prototype, or whether it is a drawing based upon Vespucci's description and made by some German artist, I must, of course, leave unanswered. The Indians represented there, undoubtedly, belong to the Tupi of the Eastern coast of Brazil. Vespucci never met there Botocudos, as has incorrectly been asserted again and again by some students (30).

(27) *Von den nūwe Insule und landen so yetz Kürzlichen erfunden synt durch den König von Portugal.*" Concerning the new islands and countries which have lately been discovered by the King of Portugal in the New World." Printed at Strassburg, in the year 1506. Harisse Bibl. Amer. Vet., No. 40; cf. No. 41, Leypsick, 1506; and see the *Additions*, No. 20, ed. of 1501, printed by Wolfgang Müller (Stöcklein); cf. *ibid.* No. 21, *sine loco*, 1505.

(28) Cf. Harisse, 1. c.

(29) Published by the Bibliotheca Nacional at Rio de Janeiro, 1914: with a facsimile reproduction of the Rodriguez' copy, now preserved at the aforesaid library.

(30) As for instance, Schulze (Franz Briefnitz): *Die älteste ethnographische Skizze über die Botokuden in deutscher Sprache*; in *Globus*. Band LXXX. Braunschweig, 1900, pp. 242-243.

REGISTER OF THE CLERGY LABORING IN THE ARCHDIOCESE OF NEW YORK FROM EARLY MIS- SIONARY TIMES.

The following additions to the Register have been compiled
by the REV. JOSEPH WUEST, C.S.S.R.—ED. RECORD AND STUDIES.

MEURER, REV. HENRY, C.S.S.R.

Father Meurer was born at Montabaur in Nassau, Germany, November 28, 1836. Four sons of the family embraced the ecclesiastical state. After leaving the parochial school Henry became the apprentice of a bookbinder and practised this trade for a few years. At the age of 18 he left his mother-country for America where he arrived on December 4, 1854. Two of his brothers preceded him devoting themselves to God's service, one becoming a Jesuit, the other a secular priest. Henry desired to become a Redemptorist, as at that time the Redemptorist Fathers were laboring with wonderful success in the duchy of Nassau.

In the spring of 1855, therefore, we find him in the novitiate at Annapolis, where he was invested on May 27 of that year. On May 27, 1856, he pronounced his vows, and entered upon his studies. On March 21, 1863, Archbishop Kenrick of Baltimore, conferred the priestly dignity on twenty young Redemptorists, Henry Meurer being one of them. Father Meurer was sent to Buffalo as a member of the Redemptorist Community at St. Mary's Church. Thence he was transferred to New York in May, 1866. In 1869 he was sent to the house of studies at Ilchester to teach Canon Law, and in February of the following year we find him at the Mission Church in St. Louis, where he labored indefatigably on missions until 1883, with the exception of eight months during which he was attached to the house at Annapolis.

In 1875, when the Province of St. Louis was organized, Father Meurer was incorporated in the new province, where he labored chiefly as missionary. From St. Louis he went for a

short time to Kansas City, Mo. Thence to St. Alphonsus' Church, Grand Rapids. In 1910 he was transferred to St. Michael's Church, Chicago. There he labored for two years. About a year before his death his mind gave way, and he was placed in charge of the Alexian Brothers at their sanitarium at Oshkosh, Wis., where he died June 13, 1915.

EWALD, REV. LOUIS, C.S.S.R.

Father Ewald was born April 8, 1822, at Kaan in Westphalia. When a young man he was a lithographer, and went to Vienna, Austria, where he made the acquaintance of the Redemptorist Fathers. He desired to become a Redemptorist himself, but he could not in Austria on account of his advanced age and limited studies. Whether this desire led him to America the writer is unable to say. The fact is that in 1857 he was received as a candidate in the novitiate, being invested January 16, 1858, and professed on the same date, 1859. On account of his advanced age and mature judgment the superiors allowed him to shorten his course of studies and to be raised to the priestly dignity on June 2, 1860. He was ordained at St. Alphonsus' Church, Baltimore, by Archbishop Kenrick, and entered upon his ministerial career in October, 1861, when he was sent to St. Mary's Church, Buffalo, where he labored until 1866.

His next field was the Church of the Most Holy Redeemer in New York. In July, 1871, he went to Detroit and was attached to the Community of St. Mary's Church until the Redemptorist Fathers withdrew from that place in 1872, after which he was assigned to the Church of St. Alphonsus in New York, but was soon transferred to Buffalo. From Buffalo he was sent to Pittsburg, thence to St. Peter's Church, Philadelphia, afterwards to Buffalo and lastly to St. Boniface's, Philadelphia, where his earthly sojourn closed by a happy death, on March 27, 1886.

Father Ewald distinguished himself throughout his priestly career by an extraordinary fervor in leading hardened sinners, especially members of secret societies, back to their duties and to the Church, and he was singularly successful in his zeal.

LOEWEKAMP, REV. WILLIAM, C.S.S.R.

Father Loewekamp was born at Hunteberg in Hanover, Germany, October 17, 1837, and came to America with his parents in September, 1851. They settled in Baltimore with two other Loewekamp families, six members of which became Redemptorists, four priests and two lay-brothers. In Baltimore these families belonged to St. Alphonsus' parish. He received some preparatory instruction in Latin from the Fathers and entered the novitiate in the fall of 1855. Having received the Redemptorist habit on October 15 of that year, he made his profession on the same day in 1856, and began his course of studies in Cumberland. On March 21, 1863, he was ordained with nineteen of his religious brethren. In 1864 he began his ministerial career at St. Philomena's church in Pittsburg, thence he was transferred to New York in May, 1866. During these years he also took part in mission-work besides the ordinary parochial duties.

In October, 1867, he was assigned to the Community of St. Peter's church, Philadelphia. In the course of these years the superiors had become aware of the administrative ability of Father Loewekamp, and he was appointed rector of St. Peter's church, Philadelphia, in the summer of 1868. Two terms of office were here allotted to him, during which he did much towards the external improvement of the church. From Philadelphia he was transferred as rector to Pittsburg in 1874, but he had to leave this post in the same year for St. Patrick's church, Quebec. Thence he was transferred to Boston as rector of the mission church of Our Lady of Perpetual Help, from 1877 to 1880. From Boston he came back to Quebec as rector of St. Patrick's church, from 1880-1884.

In the last mentioned year, when the triennial nominations of superiors were made, Father Loewekamp was appointed Provincial of the Province of St. Louis, an office which he held nine consecutive years. During this time he established the Juvenate, or Preparatory College, at Windsor Springs, about nine miles from St. Louis. In the same year he obtained a new foundation at Grand Rapids, Mich., which was dedicated to St. Alphonsus. Moreover, in 1891, the house of the Redemp-

torist Fathers at Seattle, Wash., which had been first accepted by the Provincial of Baltimore, was transferred to the Province of St. Louis. Lastly, a new foundation was obtained in Denver, Col., which the Fathers dedicated to St. Joseph. Thus Father Loewekamp was laboring assiduously at the building up and organizing the new province. After his third term of the provincialate in 1895 he was appointed rector of St. Alphonsus' Church, St. Louis. Here he died after a lingering illness on July 15, 1899.

O'CONNOR, REV. WILLIAM, C.S.S.R. . .

Father O'Connor was born March 30, 1827, at Ballyorgan, in the diocese of Limerick, Ireland; came to America in 1848, and entered at once the seminary of Bishop Rappe of Cleveland, who ordained him November 21, 1851. For some time he was stationed at Toledo, then, from 1860, at Youngstown, where he was pastor of St. Mary's Church, having, however, to care for several out-stations which were without a priest. In the meantime he had become acquainted with the Redemptorist Fathers, who were then engaged in giving most successful missions in the Cleveland diocese. and petitioned his bishop to allow him to enter the congregation. The bishop, reluctantly, granted his request and in May, 1862, Father O'Connor entered the novitiate at Annapolis, where he was invested on June 9, and pronounced his vows on June 14, 1863. After his profession, in October, 1863, he was first sent to New Orleans, where the Redemptorist Fathers at that time had their only regular English-speaking congregation. When the mission-house of St. Alphonsus was started in New York, Father O'Connor was attached to that community in 1866. Here he remained about four years, and after the foundation of the Boston Mission Church of Our Lady of Perpetual Help, he became a member of the Boston community. Here he was soon the idol of the poor and afflicted, who applied to him for help in their spiritual and bodily troubles. It was especially on Wednesday afternoons that such people would crowd the church. Thus Father O'Connor toiled for some eighteen years, endearing himself to the clergy and the people, especially the poor. In 1899

his health began rapidly to fail, and he died on September 9, of that year.

O'DONOUGHUE, REV. CHARLES, C.SS.R.

Charles O'Donoughue was born at Rochester, N. Y., October 1, 1836. After a mercantile education he served as clerk in a dry goods house. In 1858 he happened to make the acquaintance of James Harvey, a Redemptorist student of his own age who had been sent to Rochester on account of his failing health. Their acquaintance soon grew into a close spiritual friendship.

James Harvey advised him to make a spiritual retreat at Cumberland under the direction of the saintly Father Seelos, then spiritual prefect of the Redemptorist students. During his retreat he applied for and received his admission. His investiture took place on August 15, 1858, and he took his vows on August 18, 1859. Not having made his full course of Latin he had to complete this before he could begin his higher studies. Thus he was over thirty years of age when he was ordained priest, April 6, 1867. Slow consumption had taken hold of his system even before his ordination, and he was sent to New York to obtain there the attendance of the most skilful physician. For his ordination only he had gone to Annapolis, and returned to New York as a priest, and began, as far as his health permitted, to work in the holy ministry, becoming a universal favorite by his charity, zeal and refinement. Thus he lingered until his final dissolution, on the feast of St. Teresa, October 15, 1871.

GROSS, MOST REV. WILLIAM H., D.D., C.SS.R.

The Most Rev. William H. Gross was born in Baltimore, Md., on June 12, 1837, where his father was engaged in the mercantile business. Both his parents were devout, practical Catholics, but it is principally to his mother's advice and influence that he attributed, under God, his vocation to the priesthood. The Archbishop often referred, both in private and in public, to the saintly and devoted mother whose tender care and loving solicitude watched over his early years. When she

died, his sister, Mary Cordelia, then but sixteen years of age, took her place. Under her careful and loving guardianship William, as well as his brothers, grew up in piety. They all received their early education at the parochial school attached to St. Vincent's Church, Baltimore.

In his thirteenth year William entered St. Charles' College near Ellicott City, Md., where he was one of the brightest, handsomest, and most wholesome of boys, full of life and energy, yet singularly pious and devout. His genial disposition and open frankness of character, qualities which he retained to the last, made him a favorite among his young companions, and won for him the affectionate regard of those placed over him.

It was during his stay at St. Charles' that he first conceived the idea of joining the Redemptorist Order. A fellow student, who himself entertained this thought, directed William's mind in the same direction. At first he was adverse to the notion, but then he concluded that he should submit the matter to his director, Father Seelos, C.S.S.R., then rector of St. Alphonsus' Church, Baltimore, expecting rather an advice to abandon such an idea. But Father Seelos strongly admonished him to follow the divine call to the religious state and applied for admission and was received into the novitiate at Annapolis by Father Ruland, then Provincial of the American Province.

On March 25, 1857, he was invested with the religious habit. He became a most exemplary novice and on April 4, 1858, made his vows. With the greatest fervor he pursued his studies at Cumberland, where his former director, Father Seelos, was now his rector and spiritual guide. As a clerical student young Gross was most faithful to the motto: "*Deo soli et studiis*," which is proposed by the rule as the guiding principle during the course of studies. He was full of it. Not only did he excel in his close application to his studies, but by his example and sympathetic words he became a kind of leader in the spirit of piety. It was through him that the practice of consecrating the first Friday of every month to the Sacred Heart of Jesus was first introduced among the students in Cumberland.

On every occasion the apostolic spirit of the future missionary showed itself already in the student Gross. On one

occasion when he happened to accompany a Father to a country station, where Mass was to be said on the feast of Corpus Christi, and where the Father did not deem it necessary to preach, our pious student asked his permission to make a little address. He did so with such unction that his hearers were filled with admiration and greater love for Our Lord in the Blessed Eucharist

On March 21, 1863, Frater Gross was ordained priest at Annapolis by Archbishop Kenrick, of Baltimore. He, then, completed his studies with the full preparation for the missionary career. For about a year he remained at Annapolis, being employed both in the holy ministry and as lector of the students who had, then, their home in the capital of Maryland.

In 1865 he was transferred to Cumberland, where he found a great field for his apostolic zeal. At that time the Fathers of the Cumberland house had to attend to a number of country stations, which had no resident pastor. As an example of the Father's zeal one instance may be mentioned. It was the feast of Christmas when Father Gross was desirous of giving to three congregations the benefit of a full celebration, that he set out to have the midnight Mass at Westernford, Md., then he went to Lonaconing, where he had the second Mass early in the morning, and lastly he went to Frostburgh, where the third High Mass was celebrated. Of course, at each place he preached an appropriate sermon. The great zeal and unbounded charity and kindness which he displayed won all hearts. Young men and boys were particularly drawn to him. Thus it happened that he also gained vocations for the sanctuary.

In 1866 Father Gross was called to the new foundation of St. Alphonsus in New York, which was to be a so-called mission-house. Here he was indefatigable in laboring both on missions and at home, and became one of the foremost missionaries of the order. For five years he labored in this field, when in 1871, another mission-house was founded in Boston, Mass., and he was assigned there, and shortly after was made superior.

Both while being stationed in New York and in Boston he was much engaged in missions given in the Southern States, Georgia, South Carolina, Alabama and Florida. It was during the missions which he gave in Georgia that Bishop Persico, of

Savannah, wishing to resign his See, deemed no one better qualified to fill his place than Father Gross, and thereupon recommended him to the Holy See. The result was that Father Gross was preconised as Bishop of Savannah, on February 2, 1873, and was consecrated in the cathedral of Baltimore by Archbishop Bailey, on April 27th. On the following Sunday, May 4, which was the feast of the Patronage of St. Joseph he took possession of his See. As the Civil War had left ruins and misery of every description, the new bishop saw himself beset with endless difficulties and trials. But he accomplished wonderful results.

In 1884, when Archbishop Seghers, of Oregon, resigned, Bishop Gross was selected by the Holy See to fill his place, and in May, 1885, he entered upon his new duties. The Archbishop found in his new charge conditions not unlike those of the diocese which he had left. There were about 10,000 Catholics scattered over a territory far larger than Georgia. Hence the Archbishop had to encounter many hardships and much perilous travelling in his diocesan journeys. He only stated the literal truth, when, in answer to an address from the laity presented to him previous to his departure for Rome in 1889, he said: "Four years have passed, years of labor and toil. I have travelled on horse-back and buck-board and camped out, going to sleep to the music of the coyote's howl, and under the broad canopy of the sky. I have lectured to non-Catholics frequently, and have often spoken to audiences where there were but few, if any, Catholics, and always have been cordially and hospitably treated."

Thus the Archbishop labored over twelve years in this extensive vineyard and had the consolation to celebrate on April 27, 1898, the twenty-fifth anniversary of his pastoral labors as bishop and archbishop. Thus what Father Gross had been as a Redemptorist, a most zealous missionary, he remained to the end of his life. There was, however, one desire which the Archbishop held hidden in his breast. As he always remained in spirit a true Redemptorist, a genuine son of St. Alphonsus, he wished to die and be buried as a Redemptorist. Divine Providence satisfied his wish. The labors and hardships undermined his health. After the celebration of his jubilee he was advised

by physicians to go east to breathe his native air. He went to Baltimore where, as usual, he took his abode with the Redemptorist Fathers. As his symptoms, after some time, became alarming, he went to St. Joseph's Hospital, where he died on November 14, 1898, attended by Rev. Nicholas Firle, C.S.S.R. According to his expressed desire he was buried amid his brethren in the cemetery of the Most Holy Redeemer.

SHEERAN, REV. JAMES.

Born, June 21, 1819, at Longford, in Ireland, James Sheeran came as a young man to America and settled in Michigan, where he married. When the Redemptorist Fathers had charge of the Catholics in Monroe they established a parochial school, and Mr. Sheeran took charge of the boys. His intimate relation with the priests having awakened in his heart the desire of embracing the ecclesiastical state, upon the death of his wife he was admitted as a candidate of the Congregation of the Most Holy Redeemer. He had a daughter who became a nun.

In 1855 he entered the Redemptorist novitiate at Annapolis, and on October 15, 1856 made his religious profession. On account of his advanced years and mature judgment he was permitted to shorten the course of his studies, and was ordained priest September 18, 1858. After his ordination he remained in Cumberland until October, 1859, when he was sent to New Orleans, La., where he labored with great zeal at St. Alphonsus' Church, for the English-speaking congregation of the Redemptorist Fathers.

At the outbreak of the Civil War the Archbishop of New Orleans, wishing to provide for the spiritual wants of the Catholic soldiers of the Confederacy, requested the rector of the Redemptorists to appoint two Fathers as chaplains. Father Sheeran was one of the appointees. Thus he served as chaplain of the Fourteenth Louisiana Regiment four years, amidst all the hardships of war life. Towards the close of the war, while he attended, with the necessary permit of the respective officers, some soldiers of the Northern army, he happened to express his political sentiments too freely, whereupon he was declared a prisoner and transported to Fort McHenry in Balti-

more. Here he was confined for some time, but was finally set free through the influence of President Garrett, of the Baltimore & Ohio Railroad Company. On May 7, 1865, he returned to his home and remained in New Orleans until September, 1868, when he was transferred to St. Alphonsus' Church, New York. In 1871, however, he severed his connection with the Redemptorist Order, and joining the secular clergy of the Newark diocese, he became pastor of St. Mary's Church, Morristown, N. J., where he died April 3, 1881.

LINDENFELD, REV. ANDREW.

Father Lindenfeld was born August 3, 1837, at Diesburg in the Archduchy of Hessa, and had come to America, September 10, 1853, making his home in Rochester, N. Y. Here he became acquainted with the Redemptorist Fathers at St. Joseph's Church. There were then some young men of his age, preparing themselves to enter the Congregation of the Most Holy Redeemer, by receiving instructions from the Fathers in the rudiments of Latin. Young Lindenfeld joined them. In the fall of 1855 he and two of his companions entered the novitiate at Annapolis, received the religious habit on December 8, and made his profession on the same day of the following year, 1856. He made his studies at Cumberland and Annapolis, and was ordained March 12, 1864, in St. Alphonsus' Church, Baltimore, by Bishop Whelan, of Wheeling. His first appointment was to St. Alphonsus', Baltimore; in the following year he was transferred to St. Michael's Church in the same city. For a short time he was stationed at St. Philomena's, Pittsburgh, and finally he was attached to the Community of St. Alphonsus' Church, New York, where he labored chiefly for the German portion of the congregation, besides taking part in the missions and other outside work. In 1876 he obtained a dispensation from his religious vows and was received by the Bishop of Albany, who assigned to him the little parish of Deerfield, N. Y., now in the Diocese of Syracuse, where he remained until 1890, when he became pastor of St. Mary's, Utica, N. Y. Enfeebled by old age he retired from active service in 1901, and died at Louisville, Ky., on November 14, 1910.

BOLLMANN, REV. FRANCIS L., C.SS.R.

Father Bollmann was born July 23, 1828, in Dusseldorf, Prussia. His father was a policeman, in which position he made many enemies, and while discharging his duties in the country, he was waylaid, murdered, and his body thrown into the river. Francis was then fourteen years old and the eldest of the children.

As his father had lost his life in the discharge of his duty, young Francis received a position at one of the courts of the city to enable him to help to support the family. His duties left him, however, much free time, which he employed in reading good and useful books. He cherished from his childhood a desire to become a priest, and the reading of pious books developed it. But he saw no means at hand to realize his ardent wish. Yet, "where there is a will, there is a way," and Francis before he had completed his sixteenth year, secretly left home and went to Switzerland, where he entered the convent-school of the Benedictine Fathers at Maria Stein. The Benedictine Order did not satisfy the longings of his heart, and he made application for admission into the Congregation of the Most Holy Redeemer to the Provincial of the French Province. Being received he made his novitiate at St. Nicolas-du-Port and pronounced his vows on December 25, 1849. He completed his studies at Teterchen in Lotringia, and was ordained priest by the Bishop of Metz, June 2, 1855. As priest he was successively stationed at Landser and Bishenberg, laboring very successfully on missions.

In May, 1868, Father Bollmann left France for Spain, where the congregation had obtained their first foundation in 1864. His stay in this promising field was of short duration. In September of the same year a revolution broke out and foreign priests had to leave the country. Father Bollmann was sent to the United States, where he arrived on June 28, 1869. In New York and Pittsburgh he labored both in the respective parishes and on German missions. As his health began to fail he was made teacher of Latin in the Preparatory College at Ilchester. He remained at this post until April 17, 1878, when ill health caused him to be transferred to Buffalo. Thence he went to

Pittsburgh and successively to St. Michael's, Baltimore, Saratoga, and lastly to the Sacred Heart, near Baltimore, whence he retired to Ilchester in the summer of 1890. The physicians pronounced his case to be elephantiasis, and the community was shocked when, on April 8, 1891, he died almost suddenly.

FRISCHBIER, REV. PETER FR., C.S.S.R.

Father Frischbier was born in the town of Cochem, on the Moselle, Prussia, on March 25, 1827. Although his father was a non-Catholic, little Peter received a sound Christian education. The father himself later embraced the Faith. From him the boy got his first lessons in Latin. As a student he was remarkable for his piety and earnestness. The sacerdotal dignity was the aim of his heart's desire. He entered, therefore, the diocesan seminary at Treves.

In the fall of 1851 he was admitted to the novitiate of the Congregation of the Most Holy Redeemer, which he passed at Bornhofen on the Rhine, where he pronounced his vows on October 15, 1852. After his profession he repaired to Altoetting, Bavaria, to complete his theological studies, and was ordained priest January 4, 1854.

When in 1855 the General Chapter of the Redemptorist Fathers was held in Rome, Father Ruland, the Provincial of the American Province availed himself of the opportunity to find volunteers for the American mission. Father Frischbier offered himself and was accepted. On October 5, 1855, he reached American soil. His first station was St. Alphonsus, Baltimore, and thereafter, until his death, he labored successively in Philadelphia, Buffalo, Pittsburgh, Cumberland, New York, Chicago, Rochester and Boston. At some places he was stationed at different times, twice, thrice and even four times. His last field of labor was St. Michael's, Baltimore, where he resided from July 8, 1893, to his death, November 21, 1900.

Father Frischbier was a man of great mental and intellectual abilities, well versed in classical learning, a good theologian, and able preacher. He took also great interest in organizing and directing pious societies and confraternities.

To the Very Rev. Antoninus Wilmer, Min. Prov., O.M.Cap., of St. Bonaventure's Monastery, Detroit, Mich., we are indebted for the following data, concerning the Rev. Fathers Pacificus, Daniel and Solanus, whose names appear in Archbishop Corrigan's Register of the New York clergy:

BERLEMANN, REV. PACIFICUS, O.M.CAP.

Father Pacificus Berlemann, O.M.Cap., was born May 14, 1828, at Osterledde in the parish of Ibbenbueren in Westphalia. In baptism he had received the name Henry Anthony, but in the official document releasing him from allegiance to the German Empire his name appears as Gerhard Henry Anthony Kleine-Berlemann. From 1855 till 1858 he was employed in the convent of the Blessed Sacrament at Osnabrueck. No doubt it was here that he found his vocation to religious life and the priesthood. For when he resigned his position at this institution to emigrate to America the nuns who had employed him testified to his fidelity in the fulfillment of every duty, his devotion to the Blessed Sacrament and his zeal for the promotion of its honor. In 1858 or early in 1859 he came to this country and soon obtained admission as a scholastic in St. Vincent's Abbey, Beatty, Pa. At this time Father Francis Haas and Father Bonaventure Frey were establishing the first monastery of the Capuchins in the United States at Calvary, Wis. Father Pacificus together with two other scholastics of St. Vincent's were among the first to join them. He took the habit of St. Francis October 4, 1861, and was ordained at Calvary, by Bishop Henni, November 30, 1863.

The Fathers were ministering to the spiritual needs of several missions in the vicinity of Calvary. Father Pacificus was assigned a good share of this work, for priests were few in those days. From January, 1865, till January, 1869, he regularly visited Marytown, then St. Mary's, Wis. His task was a difficult one. Factions had arisen in the parish. Many believed that the parish had outgrown the stage of a small country mission and desired a resident pastor. In a very short time, however, the affable character and disinterested devotion of Father Pacificus to his flock, the success of his undertaking won over

the hearts of the opponents and made of them strong supporters of his plans. Religious rule necessitates frequent change of the field of labor. Thus in January, 1869, Father Pacificus was sent to New York City, where he was for a short time attached to the Church of Our Lady of Sorrows. When Father Bonaventure Frey reorganized St. John the Baptist's parish in 1870, Father Pacificus became his most faithful assistant. He was vicar of the monastery attached to that church till 1877. In this year he succeeded Father Ivo Prass at Calvary, Wis., as guardian of the monastery and vice-president of St. Lawrence College.

In October, 1879, when Father Bonaventure Frey, then Custos Provincial, chose Appleton, Wis., as his residence, he took with him Father Pacificus as his vicar, who during a protracted absence of Father Bonaventure in Rome, discharged successfully the duties of pastor and superior. At the Provincial Chapter in 1882 Father Pacificus was assigned as vicar to St. John the Baptist's, New York. At the chapter of 1885 he was elected definitor and returned as vicar to St. John the Baptist's. In 1888 he was once more appointed guardian of the monastery at Appleton, Wis. He at once undertook the remodeling of the church with extensive alterations and additions. But he was called to his reward in the midst of his labors October 11, 1889. In his long sacerdotal career he preached a great number of missions in New York, New Jersey and Wisconsin. Of the Capuchin Fathers he was the most popular missionary.

SCHERER, REV. DANIEL, O.M.,CAP.

Father Daniel Scherer, O.M.Cap., before his reception into the Order, Peter Scherer, was born June 29, 1840, at Liesberg, Ct. Solothurn, Switzerland. In June, 1858, he came to America to join the new foundation of the Capuchins at Calvary, Wis. He was invested June 17, 1858, and ordained, at Calvary by Bishop Henni of Milwaukee, July 25, 1863. During the first years of his priesthood he labored at Calvary, Wis., attending the neighboring missions. In 1870 he was stationed at Our Lady of Sorrows, New York City. At the Provincial Chapter of 1873 he was appointed vicar of Calvary, Wis. When in

1876, Fort Lee, N. J., was placed in charge of the Capuchins, Father Daniel became the superior of the house established there. In 1879 he became guardian of St. John the Baptist's, New York City. In 1882, at the Provincial Chapter, he was elected one of the definitors of the province, but remained at St. John's. In 1885 he again became superior at Fort Lee. In 1887 he returned to Switzerland, where he died, probably in 1909, as chaplain of a home for the aged at Bleichenberg, near Solothurn, Switzerland.

FEDDERMANN, REV. SOLANUS, O.M.CAP.

Father Solanus Feddermann, O.M.Cap., was born October 4, 1819, at Greven, Westphalia. In baptism he received the name Henry. He was ordained May 17, 1845, for the diocese of Munster. He came to America April 9, 1859, and for a short time labored in the diocese of Dubuque, Iowa, before entering the Capuchin Order, into which he was admitted November 29, 1861. He taught Exegesis in the monastery during the week, and on Sundays alternately attended St. Joseph's and Forestown, then St. Virgilius'. When St. Francis Monastery, Milwaukee, was founded in 1869, Father Solanus was among the first to be sent there. In 1876 he returned to Calvary. In 1879 the Capuchins were entrusted with the care of St. Mary's Church, Fond du Lac, Wis. Father Francis Haas became pastor and endeavored to found a monastery there, but owing to continued opposition the project was abandoned. During this time Father Solanus was the faithful assistant of Father Francis. With him he returned to Calvary in 1881. The Provincial Chapter of 1882 sent him to Appleton, Wis. Here he remained till 1888, when he was transferred to Milwaukee. In 1891 he came to Our Lady of Angels', New York City, and in 1894 to St. John the Baptist's, New York City. He died at this monastery January 31, 1896. He had not held any of the higher offices in the Order, for he loved retirement and preferred to work in holy obedience under the direction and guidance of his superiors. Until his last year he was an indefatigable laborer in the Lord's vineyard, and for many years the senior of the community, he gave touching examples of piety, charity and humility.

THE INTERCOLLEGIATE HISTORICAL COMPETITION

Prompted by the appeal for a wider interest in the study of American Catholic history, made by the Rev. R. H. Tierney, S.J., in his address before the United States Catholic Historical Society, at the annual meeting, on March 7, 1917, the Council of the Society determined to offer a prize of one hundred dollars for a historical essay, to be competed for among the students of the Catholic colleges of the United States. For this purpose the following circular letter was sent to the presidents of the various institutions throughout the country:

United States Catholic Historical Society

New York, April 25, 1917.

To the President of

College:

The United States Catholic Historical Society invites your co-operation in a plan for the promotion of the study of American Catholic history, believing it to be an influential instrument of education and a sure means for the conservation and spread of the Faith.

To enlist the immediate and practical interest of students in Catholic colleges in research work among the records of American Catholic achievements, the Historical Society has determined to offer for competition by the students of the Catholic colleges of the United States a prize of one hundred dollars in gold for the best essay on any one of the following topics:

(I) The Centenary of Illinois: (Dec. 30, 1818) Catholic Landmarks and Achievements, Past and Present, in the State.

(II) Catholic Social Service as illustrated by the Creightons of Omaha; the Mulanphies of St. Louis; Margaret Haughery of New Orleans; Carney of Boston; Heeney and the Parmentiers of New York; the Drexels of Philadelphia, and the founders of benevolent institutions elsewhere.

(III) The "Marcus Whitman Myth" and the Missionary History of Oregon.

The conditions governing this contest are:

(1) Every contestant must be certified by the faculty as a student in course, in a Catholic college.

(2) The Ms., which must be typewritten, must contain no fewer than 2,500 words and may not exceed 5,000 words. It must be received at the office of the United States Catholic Historical Society, 346 Convent Avenue, New York, before November 1, 1917.

(3) The papers will be passed on by the Editing Committee of the

Historical Society and the final award will be made by a special committee composed of the Rev. R. H. Tierney, S.J., Editor of *America*; Dr. Condé B. Pallen, Managing Editor of *The Catholic Encyclopedia*, and Thomas F. Woodlock, Esq.

The successful essay will be published in the issue of the United States Catholic Historical Society's RECORDS AND STUDIES immediately following the award.

We earnestly request your kind assistance in bringing this project before the students of your institution.

Very truly yours,

STEPHEN FARRELLY,
President.

JOSEPH H. FARGIS,
Corresponding Secretary.

The letter was published in the Catholic papers of all sections and was very favorably commented on by many of them. The result was satisfactory in the response that came from the institutions, and indicates that the project has given a new impetus to the study of our records and an interest in their preservation.

The contributions from the students of the colleges represented in the competition were read over by the Editing Committee of the Society, and the best of them passed on to the special committee for final award. The decision arrived at by Father Tierney, Dr. Pallen and Mr. Woodlock was that the prize should be awarded to the essay, which will be found in pages 72-84 of this volume of RECORDS AND STUDIES:

"The 'Marcus Whitman Myth' and 'The Missionary History of Oregon,'" by Louis A. Langie, a candidate for the Bachelor's Degree at Georgetown College.

The second place was awarded to Miss Georgiana McEntee, a candidate for the Bachelor's Degree at the College of Mount Saint Vincent, New York. Her essay, "Catholic Social Service," merited special commendation for the careful study, painstaking, historical investigation and orderly arrangement it manifested. Other competitors deserving honorable mention were: Paul Peter Koch, Fordham University, "The Marcus Whitman Myth"; Miss Constance Curtis, Trinity College, "Catholic Social Service"; R. Byrne, Niagara University, "The Centenary of Illinois"; James J. Kelly, St. Vincent's College, Los Angeles, "Catholic Social Service."

THE ANNUAL MEETING

The United States Catholic Historical Society held its annual meeting and election of officers on Wednesday evening, March 7, 1917, at Delmonico's. His Eminence Cardinal Farley, who is the honorary president of the Society, was the honorary chairman of the meeting, while Mr. Stephen Farrelly was the active chairman. The meeting, which was one of the largest held by the organization, was, in a way, a memorial to the late Dr. Charles G. Herbermann, who was for eighteen years the society's president.

The election of officers resulted in the unanimous selection of the following: Honorary President, His Eminence John Cardinal Farley; President, Stephen Farrelly; Vice-President, William R. King; Treasurer, Henry F. Herbermann; Corresponding Secretary, Joseph H. Fargis; Recording Secretary, Peter Condon; Librarian, the Rev. Joseph F. Delany, D.D.; Trustees, the Right Rev. Monsignor Joseph F. Mooney, V.G.; the Right Rev. Monsignor James H. McGean, the Right Rev. Monsignor John F. Kearney, the Right Rev. Monsignor Henry A. Brann, D.D.; Thomas F. Meehan, Thomas S. O'Brien, LL.D.; Condé B. Pallen, LL.D.; Councilors, the Rev. Thomas J. Campbell, S.J.; Edward J. McGuire, LL.D.; Thomas Hughes Kelly, William J. Amend, J. Vincent Crowne, Ph.D.; Arthur F. J. Remy.

Joseph H. Fargis, the secretary of the Society, read the following resolutions commemorative of the long connection of Dr. Herbermann with the organization;

"Whereas, Almighty God in His adorable dispensations has called from this life to his Heavenly Home Dr. Charles G. Herbermann, a charter member of the United States Catholic Historical Society and its president for the past eighteen years; and

"Whereas, Not only by his society associates, but also by the whole country, the eminent scholarship of the deceased, in the domain of philosophy, literature and history was acknowledged; to all of which departments of learning he was a generous and able contributor; and

"Whereas, His editorship of the monumental *Catholic*

Encyclopedia, now a world literary treasure, was an event in Catholic history that will serve to perpetuate his memory and connect that work with the society of which he was the head; therefore be it

"RESOLVED, That an official record be made in the minutes of our society, expressing our appreciation of Dr. Herbermann, our long-time presiding officer, to whose direction and to whose literary and historical labors is due in great measure the honored position held by the United States Catholic Historical Society among the kindred institutions of our country. Be it moreover

"RESOLVED, That, together with a mind singularly gifted in scholarly attainments, we recognize in Dr. Herbermann the heart and soul of the most admirable blending of the noble characteristics of the Christian gentleman, in whom modesty went hand in hand with exceptional mental superiority.

"RESOLVED, That we tender to sorrowing sons and daughters our deep sympathy in their loss of a parent, whose devotion to their best interests was in a measure repaid by their devotion and their literary assistance to him, when, as we know, Milton like, sons and daughters were the amanuenses of their learned father.

"RESOLVED, That these preambles and resolutions be spread on the minutes of the society and that an engrossed copy thereof be presented to the family of Charles G. Herbermann, Ph.D., LL.D."

The resolutions were signed by His Eminence Cardinal Farley and the other officers of the Society and were unanimously adopted.

An address on "American Catholic History and Religion," by the Rev. Richard H. Tierney, S.J., editor of *America*, followed. It is given in full as the first paper of this issue of RECORDS AND STUDIES.

President Farrelly in his remarks, referring to the work of Dr. Herbermann, said that it was the first time in eighteen years that the Society had met without the guiding influence of Dr. Herbermann in the presiding chair. Dr. Herbermann, he said, was always faithful to the work of the Society. The Society has had a number of distinguished men as presidents, but surely, he said, none who surpassed Dr. Herbermann in intellect or

learning. Mr. Farrelly also spoke of the influence that the Society has had throughout the country and of work along the same lines that is being done in other cities, notably in Philadelphia. He said that the Society would endeavor to continue in the work so long and so well done under the guidance of Dr. Herbermann.

"You have done me a great honor," he said, "in making me president of the United States Catholic Historical Society. It is a serious proposition and one not to be entered upon lightly. This Society bears the name 'Catholic' and 'Catholic' means universal, and it should also mean perpetual. This work that we have been doing so long should not be abandoned. I have been much encouraged by sentiments expressed to me by the officers and members of the Society, and I believe that working together earnestly and devotedly we will continue our Society on the successful plane that it has enjoyed in the past. The co-operation and encouragement of His Eminence Cardinal Farley, of which I am assured, is an absolute guarantee of success. Again I thank you for the honor done me."

Cardinal Farley then spoke briefly of the great need of such an organization as a Catholic Historical Society in this city. His Eminence expressed his feeling of deep gratitude to Father Tierney for the paper that he had just read, and expressed the hope that it would be printed in full by the Society.

"I have often had to deplore," continued the Cardinal, "what Father Tierney has characterized as indifference and ignorance on the part of our Catholic educated people in regard to American Catholic history. Some people explain this neglect by saying that there are too many distractions in New York to permit the people to give much time to historical study."

The Cardinal went on then to tell of the necessity of continually placing true facts of Catholic history before the public, of pitting truth against falsehood whenever it is found.

"I hold it the duty of you whose presence here to-night is proof of your interest," said His Eminence, "to contradict every falsehood you may hear or read in regard to our Catholic history. You should be thoroughly armed with the real facts of history and should not too complacently believe or admit things that may have seeming truth in them."

"I cannot conclude without expressing my sorrow for the death of the great president of the Society and my lifelong friend, Dr. Herbermann. I know what this Society and what every other good work suffers by his death. He was a tower of strength to all of us, and I express my deepest sympathy not only to the Society, but more particularly to his relatives.

"However, I must congratulate the Society on having found a worthy successor in our friend, Stephen Farrelly. I have had several serious talks with Mr. Farrelly for the past few months about the matter of his succeeding Dr. Herbermann. He was very reluctant about accepting the responsibility of the office, but I insisted on his accepting the nomination because I believed that there was no one better fitted for the office, and I am happy in finding him now the president of the United States Catholic Historical Society."

The treasurer's report showed the Society's finances to be in a most satisfactory condition, and that the membership was constantly increasing.

NECROLOGY

JOSEPH A. KERNAN

Joseph A. Kernan, one of the charter members of the reorganized society, for several years its Treasurer, and one of its council, died on September 21, 1917, at St. Vincent's Hospital, New York, where he had lived for three years. Mr. Kernan's death followed a week's illness of pneumonia. He had been in poor health for over three years, and for that reason made his home at the hospital. Mr. Kernan was born in Albany, N. Y., on August 25, 1842. He came to New York in 1865 and for fifteen years was in the employ of the Bank of Commerce. In 1891 he became treasurer and manager of the Irish Emigrant Society, continuing in these positions until his death.

Mr. Kernan was one of the best known members of the St. Vincent de Paul Society, New York. He was a member of the society for fifty-one years, having joined the Conference attached to the French Church of St. Vincent de Paul in West Twenty-third street the year after he came to New York from Albany. He was for forty years president and treasurer of his Conference. He was also a member of the old Superior Council of the society, and succeeded the late Thomas M. Mulry as president of the Metropolitan Central Council of New York. Mr. Kernan was one of the founders of the Catholic Club of New York, and was a member and former president of the Xavier Alumni Sodality. He was also one of the founders of the Art Students' League of New York.

REV. DAVID W. HEARN, S.J.

The Rev. David W. Hearn, S.J., died on September 14, 1917, at the home of a friend at Windsor, Vt. Father Hearn had been ill for nearly a year and recently had been transferred from Canisius College, Buffalo, to Boston College, Boston, Mass., but was unable to undertake his duties there as Spiritual Father.

He went to Vermont hoping that the climate and surroundings there would bring him back to health.

Father Hearn was born in South Framingham, Mass., November 21, 1861. He was educated at Boston College, and entered the Society of Jesus July 30, 1880. He made his novitiate at West Park and then went to Frederick, Md., and later to Woodstock. Before his ordination on February 2, 1899, he served as professor at Georgetown and at Frederick. Father Hearn was vice-president at St. Francis Xavier's College, New York, for two years and in 1901 succeeded the Rev. Thomas E. Murphy as president of that institution. He remained at the head of St. Francis Xavier's until 1907, when he went to Boston College, where for two years he was prefect of studies. He came back to New York on May 18, 1909, to succeed Father William O'Brien Pardow as Superior of St. Ignatius Loyola's parish, at Eighty-fourth street and Park avenue. Father Hearn's pastorate at St. Ignatius Loyola's was a remarkable one in many respects. Through the munificent donations of wealthy parishioners he erected, at a cost of nearly a million dollars, the Regis High School, that is regarded as a model institution of its kind, and the Brady Memorial Day Nursery, which is the finest in the country. Father Hearn also spent thousands of dollars in embellishing the church in many ways.

In 1915 Father Hearn's health began to fail and he was sent to Canisius College, Buffalo, where he remained until July, 1917, when he was assigned to Boston College.

REV. GEORGE A. PETTIT, S.J.

The Rev. George A. Pettit, S.J., master of novices of the Maryland-New York Province of the Society of Jesus, and rector at the Novitiate of St. Andrew-on-Hudson, died February 27, 1917, of pneumonia, after an illness of eight days. Father Pettit was born in Dunmore, County Galway, Ireland, on September 15, 1858. At the age of four he was brought to this country and received his early education in the public schools of New York City and Brooklyn.

He was an Episcopalian and became a convert to the Catholic Church in 1878. He entered the Society of Jesus on July

30, 1880, and after spending the usual time at the Frederick novitiate and for studies at Woodstock, he was sent, in 1887, to teach at Gonzaga College, Washington, D. C., and the remaining time, 1890-1892, in Fordham College, New York City. He was ordained to the priesthood on June 26, 1895. After the fourth year of theology, which follows ordination, Father Pettit was again sent to Gonzaga College in Washington and, a few months later, was transferred to Fordham, where he remained, except for a year spent at Frederick, Md., as assistant to the master of novices, filling the offices of prefect of discipline, prefect of studies, and vice-president, until on May 22, 1901, he was made rector of Fordham College and president of Fordham University. On April 14, 1904, he was sent to St. Andrew-on-Hudson as master of novices and rector, the functions of which he discharged down to the day of his last illness.

JAMES M. TULLY

James M. Tully, for many years a member of the Society, and its Recording Secretary from April, 1915, until shortly before his death, died on August 19, 1917, after a prolonged illness, at his residence, No. 550 West One Hundred and Forty-eighth street, New York. Mr. Tully was born in New York City on November 7, 1857, and received his early education in the public schools and Cooper Union. He then entered the law office of Jonathan Marshall, with whom he was associated until the latter's death. Despite the many demands of an active professional career, Mr. Tully devoted a great deal of his time to the advancement of Catholic interests and Catholic charities. He was president of the Xavier Alumni Sodality in 1901 and 1902. He was one of the charter members and one of the first Grand Knights of Manhattan Council, Knights of Columbus, and for many years was a zealous worker of the Society of St. Vincent de Paul and a member of the Superior Council. He was an earnest supporter of the Catholic Institute for the Blind, which he served as counsel. He was likewise a member of the Friendly Sons of St. Patrick, the Catholic Club, in which he served as a member of the board of governors, and a life member of the Catholic Summer School of America.

RIGHT REV. JAMES A. McFAUL.

The Right Rev. James Augustine McFaul, second Bishop of Trenton, New Jersey, died on June 16, 1917, at the Episcopal residence, after an illness of more than a year. One of those strong, practical, democratic prelates who have contributed so much to the virile Catholic piety of the country, he was in touch with his people at every stage of his career. He passed through every phase of sacerdotal life, and wore for the last twenty-three years of his life the mantle of the successors of the Apostles, but to the very end he remained, preeminently a pastor of souls.

Bishop McFaul was born on June 6, 1850, near Larne, Co. Antrim, Ireland, and came to New York with his parents when but a few months old. Several years later they moved to Bound Brook, New Jersey. He began his studies at St. Vincent's, Beatty, Pennsylvania, and then entered St. Francis Xavier's College, New York, where he was a member of the Class of 1873, among his associates being Bishop McDonnell of Brooklyn, and Bishop Colton of Buffalo. His theological course was made at Seton Hall, New Jersey. He was ordained priest May 26, 1877, and appointed assistant priest at St. Mary's Church, Trenton. The first bishop of the see sent him to Long Branch as pastor, whence he returned to Trenton, in October, 1890, to be rector of the Cathedral, secretary to the bishop, chancellor, and on November 1, 1892, he was named vicar-general. On the death of Bishop O'Farrell he was appointed administrator of the diocese, and was consecrated second Bishop of Trenton, October 18, 1894. During all his career he was indefatigable in labor, humble in thought, kind of heart, gentle with his priests, compassionate with his people, ever preaching the good tidings of salvation. Bishop McFaul exerted a remarkable influence in his State in all that concerned Catholic interests, and this he did, not by agitation, but by sound counsel, intimate knowledge of affairs, and the confidence which his integrity and wisdom inspired. He organized, with the now Archbishop Messmer, of Milwaukee, the American Federation of Catholic Societies, which is the largest united body within the Church; he administered his diocese with rare prudence, a task which

called for much skill on account of its polyglot population; and not only did he put it on an excellent financial basis, but enriched it with churches and institutions of learning. Yet in the midst of these many activities he was tireless with his pen, and wrote many pastorals, which, aside from their solid doctrine and literary finish, showed his people with fearless and uncompromising candor just where Catholics stood on the various questions of the day. The most notable of these were, "The Christian Home," "The Christian School," "Some Modern Problems," and an address on "The American Universities," to the graduating class of St. Francis Xavier's College in June, 1909, which occasioned a sensational public controversy over the charges he made as to the religious, social and moral atmosphere of many American colleges. In 1916 he collected many of his public addresses and papers and published them in a substantial volume under the title, "Pastoral Letters."

He was buried in a tomb, which he had built at one of his favorite charities, the Home for the Aged, at Lawrenceville.

O'BRIEN, RIGHT REV. MGR. JOHN J.

The Right Rev. Mgr. John J. O'Brien, Rector of the Church of the Sacred Heart, East Cambridge, Massachusetts, and editor of the *Sacred Heart Review*, died on July 20, 1917, at the pastoral residence. The son of James and Margaret Foley O'Brien, he was born on April 2, 1838, at Garrenjames, Co. Cork, Ireland, and came to the United States in 1850. He made his studies at St. Charles College, Maryland, and at St. Joseph's Seminary, Troy, New York, where he was ordained priest on June 6, 1868. He served as assistant at Charlestown, Mass., 1868-71, and pastor at Concord and Lexington, Mass., 1871-73. In 1873 he was appointed rector at East Cambridge, where he remained till his death. Pope Pius X, in 1909, elevated him to a domestic prelacy. In 1888 he founded the *Sacred Heart Review*, a weekly paper, which under his editorial direction, attained a widespread and well-deserved circulation and influence as a high class Catholic journal. As a citizen of East Cambridge he took special interest in local affairs and for many years was a member of the School and Park Commissions.

REV. WILLIAM J. MCCLURE.

The Rev. William J. McClure, for twenty-two years pastor of the Church of the Immaculate Conception at Stapleton, Staten Island, died on January 27, 1917, in his seventy-fifth year.

Father McClure was ordained in Rome on December 22, 1877. The first nine years of his priesthood were spent as assistant at the Church of the Nativity, Second Avenue; St. Stephen's, East Twenty-eighth Street; St. Augustine's, Sing Sing, now Ossining, and at St. Ann's in East Twelfth Street. In 1886 he was promoted to the pastorate of the Church of the Sacred Heart at Tarrytown, where he remained until 1893, when he was transferred to the pastorate of the Church of St. Francis Assisi at Mount Kisco. In 1895 he was again promoted to the rectorship of the Church of the Immaculate Conception, at Stapleton. Here he erected a handsome new church and a convent for the Sisters and otherwise improved the church property.

JOHN DANIEL CRIMMINS

John Daniel Crimmins, for many years prominent in New York's financial, benevolent and social affairs, and a member of the United States Catholic Historical Society, from its inception, died of pneumonia, at his residence, No. 40 East Sixty-eighth Street, on November 9, 1917.

His father, Thomas Crimmins, arrived in New York from Ireland in 1837, and with his young wife, who was Miss Johanna O'Keefe, came in time to live on what was then a farm on a highway forming a part of the old Boston Post Road. Now the spot is the solidly built region of Second Avenue and East Fifty-ninth Street.

In the old house in East Fifty-ninth Street, close to the Second Avenue corner, John Daniel Crimmins was born on May 18, 1844. His father was a gardener, but five years after John D. Crimmins was born the ground on which their own home was built and the farms surrounding it were laid out into streets. Thereupon Thomas Crimmins, grasping the great strides New

York was to make, went into the contracting business, a venture that was to shape his son's future career.

Young Crimmins first went to the public schools and, for a short time, was in the Commercial Course at St. Francis Xavier's College. When he reached the age of sixteen he asked permission of his father, who was then a contractor, to enter the office as a clerk, and four years later he was taken into partnership. The firm was thereafter known as Thomas & John D. Crimmins until 1872, when the elder Crimmins retired. John D. Crimmins and his brother continued the work under the firm name of John D. & Thomas E. Crimmins, until John D. Crimmins' retirement from active business, in 1897. Early in his business career John D. Crimmins became an authority on the cost of building streets and sewers. Mr. Crimmins could boast of having repaired nearly every sewer in the old city. When the Croton aqueduct was being built he took a number of contracts on the work. He also repaired the entire aqueduct from Sing Sing to Dobbs Ferry. Among the most conspicuous works he did were the building of the Broadway cable road, the foundation for the elevated railways, the first "subways" built to carry the then overhead telephone and telegraph wires underground, the reconstruction of the cable street car lines into an electrical underground system, and numerous other operations of magnitude. At an early age he was president of the Contractors Association.

Along in the late '60s Mr. Crimmins began to invest heavily in real estate, and was recognized as one of the best judges of realty in New York. He was also a director and officer in a number of corporations. In politics he was a Democrat, but, though often solicited, he was too busy a man to run for office. He was appointed Park Commissioner in 1883 and served in the board until 1887, being twice elected to the presidency. He was three times a Presidential elector on the Democratic ticket and was a member of the Constitutional Convention of 1894.

His father was a helpful friend in the late '70s to the movement for the revival of the Gaelic language, and he himself continued that encouragement and assistance. He made a notable collection of Gaelic Mss. and books and was a zealous promoter of Irish literature, as indeed he was of all efforts to better the condition of the land of his forefathers. He served

as President of the Friendly Sons of St. Patrick and as President-General of the American Irish Historical Society. History, both Irish and American, specially interested him. He published, privately, two volumes, *St. Patrick's Day: Its Celebration in New York and Other Places, 1737-1845*, New York, 1902; and *Irish American Historical Miscellany*, New York, 1905, which were compilations containing a large amount of valuable data relating to the Irish element throughout the country. Old New York was his great hobby, and a large collection he had made of rare prints and maps, relating to the City, he sold several years before his death. Mr. Crimmins was a trustee of St. Patrick's Cathedral, almost from its dedication in 1879, for many years a member of the Board of Managers of the Orphan Asylum, the Foundling Hospital, and was active in other charities. For more than twenty-five years he provided Christmas dinners for the inmates of the Home for the Aged. In recognition of his benevolent work, Pope Leo XIII appointed him Knight Commander of the Order of St. Gregory, in 1902.

Mr. Crimmins was the father of fourteen children, ten of whom survive him. He married Miss Lillie Louise Lalor, daughter of Martin Lalor, of New York, in 1868. Mrs. Crimmins died twenty years later, and to her memory Mr. Crimmins built an altar in St. Patrick's Cathedral, and a mortuary chapel at the Monastery of the Dominican Nuns of Perpetual Adoration, at Hunt's Point, New York.

SISTER TERESA VINCENT

Sister Teresa Vincent (in the world Jane C. McCrystal), one of the founders, and for twenty-one years Sister Servant, in charge of the great New York Foundling Hospital, died at that institution, on May 23, 1917. Sister Teresa, keenly anxious to promote every good work for the honor and conservation of the Faith, had been a member of our Historical Society since 1890. Born in Philadelphia, Pa., July 24, 1842, she joined the community of the Sisters of Charity at Mount St. Vincent-on-Hudson, New York, on September 27, 1860. "There are still living," writes a companion novice, "those who remember the

sweet, fervent, young novice, whose gentle ways seemed ever to speak of Heaven." Assigned to St. Peter's Academy, Barclay street, New York, in 1862, she came under the direction of Sister Irene Fitzgibbon. But neither was to grow old in the work of education. "For many years," writes Mother Mary Rose, a novice with Sister Teresa, and still at work at Mount St. Vincent, "the soul of Sister Irene had been stirred to its depths at the thought of so many unfortunate infants abandoned in the streets of the city." Providence had clearly set these two extraordinary women apart, to begin a work of rescue which has since grown to an extent perhaps unparalleled in the history of charity. Early in 1869, Sister Irene was appointed by Mother Jerome Ely to open a home for these foundlings, and for her encouragement was given five dollars and Sister Teresa, then only twenty-seven years old, and Sister Francis Ligouri, for companions.

The Sisters secured a small residence at 17 East Twelfth street, on October 11, 1869, with the intention of opening it for the reception of children on January 1, 1870, but the building proved to be too small even before it was formally opened, for no less than 126 infants were brought to the home between October 1 and January 1. As is the rule in these cases, the Sisters, now five in number, slept on the floor, and took whatever scraps of food they could gather together. In the history of Catholic charity this is an old story. "In those days," recalls Mother Mary Rose, "Sister Teresa used to sleep on the floor, and at dawn, like the Arab, silently fold her tent and steal away," cheerful in the prospect of a long, hard day. Like all whom God has chosen for great work, Sister Teresa was noted for her happy, fun-loving disposition. A larger building was then secured at No. 3 North Washington Square and during the first year 1,399 infants were received.

So rapidly did the work grow that Sister Irene and her co-workers soon realized the necessity of much larger quarters. The entire square bounded by Third and Lexington avenues, Sixty-eighth and Sixty-ninth streets, was secured from the city on a lease for ninety-nine years, and the New York State Legislature appropriated the sum of \$100,000, provided a like amount was raised by private subscriptions. Collections in the city churches quickly raised \$73,000, and the balance was secured by individual

donations before the end of 1870. The \$200,000 was used to erect the administration building in 1871, and the west wing, the east wing and the children's hospital were erected at a later date. Sister Irene died August 14, 1896, and she was succeeded by the co-foundress, Sister Teresa Vincent, who remained in charge until her death on May 23, 1917. Up to her death, from the opening of the New York Foundling Hospital, forty-eight years before, 66,430 children had been cared for, and 12,000 homeless mothers had been befriended. Fully half of these mothers had returned after a few years to claim their children and provide for their support. Many thousands of children had been adopted, of whom 5,000 were supervised yearly.

Three thousand people gathered at Sister Teresa's funeral in St. Patrick's Cathedral, on May 26, while the clergy of the city in great numbers were assembled in the sanctuary. The Solemn Mass of Requiem was sung by her nephew, the Right Reverend John L. McCort, D.D., of Philadelphia and the Auxiliary of New York, the Right Reverend Patrick J. Hayes, spoke in touching phrase of the magnificent life-work of this great woman.

MOST REV. JAMES HURBERT BLENK, S.M., D.D.

The Most Rev. James Hurbert Blenk, seventh Archbishop of New Orleans, La., died there on April 20, 1917, after a long illness. He was born of Lutheran parents, at Neustadt, Bavaria, July 28, 1856, and was brought to the United States in early childhood. His baptism in the Faith took place in his twelfth year at New Orleans. After completing his classical studies at Jefferson College he joined the Marist Congregation and made his further studies and theological course in their novitiate and colleges in France and Ireland. He was ordained priest August 16, 1885, and returned to Louisiana where he was appointed President of Jefferson College in 1891. In 1896 he was the Visitor for the Marist houses in Europe, and was then made rector of their church at Algiers, La. When Archbishop Chappelle went to Cuba and Porto Rico he took Dr. Blenk with him as auditor and secretary of the Apostolic Delegation, and this was followed by his appointment June 12, 1899, as first Bishop of

Porto Rico under the American administration. Bishop Blenk was most successful in his reorganization of the church on the island. At the death of Archbishop Chappelle, Bishop Blenk was promoted to be his successor as Metropolitan of New Orleans, July 1, 1906. During his administration new life was infused into every department of religious, educational and charitable endeavor.

REV. JOHN DUNNING WHITNEY, S.J.

The Rev. John Dunning Whitney, S.J., died at Boston College on November 27, 1917. Born in Nantucket, Mass., July 19, 1850, of a distinguished family, he was educated in private and public schools, and in 1866 entered the United States Navy. In 1870, while a lieutenant on the schoolship *Mercury*; a study of Father Stone's *Invitation Heeded* ended in his reception into the Church in New York by Father Duranquet, S.J. He then entered the Society of Jesus, August 14, 1872, at Saultau-Recollet, Canada, where he remained until 1874. His record in the Society was thereafter: Rhetoric, Roehampton, 1875; philosophy, Stonyhurst, 1876, '77, '78; teaching, 1879; mathematics, St. Francis Xavier's, New York, 1880, '81, '82, '83. Studies: Theology, Woodstock, 1884, '85; ordained August 15, 1885, Mobile, Ala. Teaching mathematics, Spring Hill College, Alabama, 1886, '87, '88, '89. Studies: Theology, third and fourth years, Milton Park, Dublin, Ireland, 1890, '91; tertianship, Roehampton, 1892. Teaching: Mathematics, St. Charles' College, Grand Coteau, 1893, '94, '95; College of Immaculate Conception, New Orleans, La., 1897, '98; St. John's College, Fordham, 1898. Rector; Georgetown College, July 3, 1898, to July 11, 1901. Treasurer: Boston College, Boston, Mass., 1902, '03, '04, '05, '06, '07. Parish staff St. Joseph's Church, Willing's Alley, Philadelphia and Brooklyn; prefect of the church, St. Ignatius, Baltimore, Md., 1909, '10, '11, '12, '13, '14, '15, '16, '17 part of year at Boston College, Chestnut Hill, Mass.

In *Some Roads to Rome in America* Father Whitney relates the interesting incident that led to his conversion. Pius IX, it will be remembered, had issued an invitation to all outside the

Church to return to the Mother Church, and one of those who took the Holy Father's counsel to heart was the Rev. James Kent Stone (afterward Father Fidelis, C. P.). Father Stone states his reasons for becoming a Catholic in a book called *The Invitation Heeded*.

"This book," says Father Whitney, "came into my hands by chance. Perhaps I had better tell the story. While we were in Newport attending the yacht races for the America Cup in August, 1870, the captain of the Mercury, as a great treat, invited a newly-wedded Catholic couple who were on their bridal tour, to return with us to New York after the races were over. The day of departure came. We weighed anchor, set sail and started for home. While we were drifting lazily up Long Island Sound I was surprised while below to hear the boatswain's mate call away the third cutter. It was a most unusual thing to lower a boat under these conditions, and I ran up on deck to see what it all meant. I found that the bride had dropped a book into the water and the executive officer, who was on deck at the time, had ordered the boat lowered to rescue it. As soon as the officers learned the cause of the commotion, we smiled at the executive officer's gallantry and turned away. The next day when we arrived in New York, the lady, Mrs. S—, left the book on the wardroom table. I was curious to see what had been the object of this remarkable rescue. I took up the book and found it was *The Invitation Heeded*. I read it over and over again with ever increasing pleasure and satisfaction. I had found the source and seat of authority."

The Society also records with regret the deaths of these other members: Rev. Joseph M. Thuille, O.S.B., New Cassel, Wis.; Rev. Vincent V. Vanagiris, Sheboygan, Wis.; and Mr. R. A. Blandford, Savannah, Ga.

NOTE AND COMMENT

The Executive Council of the United States Catholic Historical Society met on October 22, and resolved to subscribe \$5,000 of the Society's funds to the second Liberty Loan. Applications of a large number for membership were received. The Publication Committee reported that two volumes of valuable historical data would soon be in the hands of the printer: one, a "History of the Sisters of Charity in New York, 1817-1917," and the other, the regular issue of the Society's official book, *RECORDS AND STUDIES*. Queries had been received, it was stated, at the office of the Society from St. Louis, Los Angeles, and several other sections, asking for information about the organization and best way of keeping up a Catholic Historical Society, and giving every evidence that there is a growing interest in the movement to preserve records and establish local centers for the collection and study of documents.

A Catholic Historical Society has been organized in St. Louis, Mo., following a suggestion made by His Grace, Archbishop Glennon, at the close of the Junior Clergy examinations in February, 1917. In his remarks the Archbishop dwelt on the fact that although much of the historical material fit to illustrate the foundation and growth of the Church in the Mississippi Valley had already perished, or was in danger of being lost, there was still an abundant supply awaiting the earnest collector's hand..

The formal organization took place on May 24, with the election of the following officers: President, Most Rev. Archbishop Glennon; First Vice President, Rt. Rev. Mgr. Connolly, P. R. V. G.; Second Vice President, Mr. E. V. Papin; Third Vice President, Mr. Paul Bakewell; Secretary, Rev. John Rothensteiner, and Treasurer, Rt. Rev. Mgr. Tannrath.

Rev. F. G. Holweck, Rev. Dr. C. L. Souvay, C.M., and Rev. John Burke, S.J., were named librarians and archivists.

The Executive Committee includes the chief officials of the organization with two elective members, Rev. E. J. Lemkes and Mr. E. Brown.

Rt. Rev. Mgr. Tallon, Rev. Henry Hussmann and Mr. E. V. Papin constitute the Membership Committee, and Revs. John Rothensteiner, F. G. Holweck and Dr. Souvay, the Publication Committee. The archives of the association will be kept at Kenrick Seminary, and the regular meetings of the organization will be held in one of the halls of the new Cathedral school building.

The centennial of the first visit of Bishop Dubourg to St. Louis occurs in 1918, and it is the intention of the Society to have an elaborate commencement of the anniversary.

In order to encourage and stimulate interest in the history of the Catholic Church in the United States, the College of Saint Teresa, Winona, Minnesota, offered fifteen scholarships to be named for the first bishop in each of the fifteen ecclesiastical provinces, as follows: Province of Baltimore, Carroll scholarship; Province of Boston, Cheverus scholarship; Province of Chicago, Quarter scholarship; Province of Cincinnati, Fenwick scholarship; Province of Dubuque, Loras scholarship; Province of Milwaukee, Henni scholarship; Province of New Orleans, Cardenas scholarship; Province of New York, Concanen scholarship; Province of Oregon City, Blanchet scholarship; Province of Philadelphia, Egan scholarship; Province of St. Louis, Rosati scholarship; Province of St. Paul, Cretin scholarship; Province of San Francisco, Moreno scholarship; Province of Sante Fe, Lamy scholarship.

The financial value of each scholarship is, for the present, \$100. As the endowment grows, the value of each scholarship will increase to the amount of \$250.

Any Catholic woman who has completed a standard high school or academy course may apply from any province. Each applicant must submit an English essay, about 1,500 words in length, on some special subject of Catholic American History. The subject for 1917 was "Early Catholic Landmarks," to be treated by each applicant with reference solely to the particular province to which she belongs.

An excellent plan for the preservation of Catholic records has been inaugurated by the Right Rev. Bishop Anthony J. Schuler, who has given an order that his chancery office must collect all reports, newspaper articles, advertisements, pamphlets, etc., which throw, in any way, light upon the development of ecclesiastical affairs in the Diocese of El Paso. All these different reports, articles, etc., will be collected in a scrap-book and a note will be added telling where, when and by whom this article, report, etc., was published. If similar regulations could be enforced in every diocese and some priest designated to collect all news in connection with diocesan affairs, the materials for the future historian would be garnered up and preserved.

Arrangements are being made to celebrate in the Spring of 1918 the bicentenary of New Orleans and the foundation of the venerable St. Louis Cathedral, and, consequently, also the foundation of Christianity in the Mississippi Valley. The Right Rev. Mgr. Couchet, Bishop of Orleans, France, it is expected, will travel all the way to New Orleans from his distant diocese to pontificate on the occasion. His presence will be a gracious acknowledgment of the fact that the late Archbishop Blenk, accompanied by his vicar-general, the Rev. Jules B. Jeanmard, made the journey to France to be present at the ceremonies held in the Cathedral of Orleans in honor of the beatification of Joan of Arc. The Louisiana Historical Society will have charge of the celebration.

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